VIA TVTA:
THE
SAFE WAY:

Leading all Christians, by the *testimonies, and confessions of our best* learned Aduersaries, to the true, ancient, and Catholike faith, now professed in the Church of *England.*

By HVMFREY LYNDE, Knight.

IEREMIAH 6.16.
Stand ye in the waies, and see and aske for the old paths, &c.

The third Edition reuised by the Author.

LONDON,
Printed by *F. K.* for *Robert Milbourne,* and are to be sold at his shop, in PAVLS Church-yard, at the signe of the Gray-Hound. 1629.

TO THE RELIGIOVS AND WELL AFFECTED GENTRY OF THIS KINGDOME.

IF *for no other cause, yet for this alone, that the world may know, it is no difficult matter for a meane Lay-man to proove the Ancient visibilitie of the Protestant profession, I haue attemp-*

ted to send forth this Essay of my poore endeuours in this cause, being thereunto prouoked by a challenge heretofore sent vnto me, by a Iesuite, in these words: (viz.) That Sir Humfrey, or his friends should prooue our of some good Authors, that the Protestant Church was in all ages visible, especially in the ages before *Luther.*

It is not my profession, I must confesse, to returne challenges, or publish works of this nature; yet knowing that Truth is iustified of her

her children; *I haue presumed as a child of that Mother, to vindicate her cause, and maintaine my owne reputation: and in answere hereunto, I shall present such proofes, as are warranted by Certificate and confession, not onely of the most Orthodox Fathers, but of the Romish Bishops, Doctors, Cardinals, and other moderne Writers in the Romane Church.*

It is an vndoubted truth, and subscribed by both parties, that the faith which Christ and his Apostles

taught in the first age, had visible professors in all ages, It were therefore sufficient (without any further recitall of succeeding witnesses) to proove, that the now faith of the Church of England, is that faith, which was once deliuered to the Saints by Christ and his Apostles. But I rather condescend to meete the Aduersary vpon his owne ground, and to deale with him at the same weapon, which himselfe hath chosen; wherein on our part the Ancient Fathers shall be my Champions, and his

his owne Romish Bishops, Doctors, Cardinals, and Schoolemen shall be my Seconds, *as being* Testes veritatis, *witnesses of Gods truth, professed in our Church.*

Of what strength and force is truth, shall appeare by this, that as she extorts a full and ample testimonie from her sworne enemies, to make good the visibility of our Church; so on the other side she denyes antiquity and vniuersalitie to the principall Articles of the new Romane Creed; wherein she poynts forth that old

and true way. And this is acknowledged on both sides to be Via tuta, The safe way. *Upon which ground it is likewise lawfull for me,* Talionis lege, *to frame a counterchallenge, by demanding*; By what authoritie of Scriptures, and Ancient Fathers, they haue imposed new Articles of Christian beliefe vpon Priests and people? *Sure I am, those twelue new coyned Articles, declared by their grand Councell of Trent, and published by Pope* Pius the fourth, *with streight charge*

For they may be reduced to this number: as some haue done. Author of the Preface to B. *Iewels* workes. Doctor *Sharps* Looking-

charge to be receiued of all men, vpon perill of Saluation, are so far short from the knowledge of antiquity, that as yet they are scarce vnderstood amongst their owne Disciples for Articles of faith. And their best learned Romanists professe openly, that most of them were vnknowne to former ages.

It is no wonder then, that a blind obedience, and an implicite faith is so much obtruded vpon the ignorant of the Romane Church, when their best learned Doctors are forced to con-

glasse for the Pope, pag. 272. (*Extrà quam nemo saluus esse potest.*) *vide Bullã.*

fesse touching the chiefe Articles (wherein they differ from vs) that they can neither subsist by Antiquitie, nor stand with the safety of the beleeuer. Neither may it seeme strange, that these men should create new Articles of faith, when as they dare alter and detract from the Commandements of God; witnesse their Decalogue so often published by the Church of Rome (here now prefixed) wherein, not only the second Commandement is left out (as it is vsually in their Psalters, and in diuerse of their

Cate-

Catechiſmes) *but the fourth Commandement, touching the Sabbath day is changed into theſe words:* Remember to ſanctifie the Holy-dayes. *But as for theſe preſumptuous innouations or peccadilloes, the recitall of them I account a ſufficient refutation. In the meantime, thoſe men, who call for a Catalogue of names of ſuch Proteſtants, as taught and profeſſed in all ages the* 39. *Articles of Religion, receiued and maintained by our Church; let them in euery age produce one Ancient and Orthodox Father,*

who

who did teach and maintaine their twelue new Articles De fide (which they command vnder a curse to be beleeued of all men) I say, let them produce but one in all ages for 1500. yeeres after Christ, till the dayes of Luther, that taught and beleeued all their twelue Articles De fide, as poynts of faith; and for that one good Authors sake, I will be so liberall, as to acknowledge their professor visible in all ages: I will say their Bishops, Cardinals, and Schoolemen, which haue witnessed the Antiquity of

our

our doctrine, were mistaken, and ought to be reformed by an Index Expurgatorius, I will testifie, that the Reformed Churches are guilty of Nouelrie, and submit my obedience with an implicite faith to the Romane Church.

And, as touching my owne particular, I professe, through the prouocation of a Iesuite, I haue vnwillingly thrust my sickle into other mens haruest; yet I witnesse a true confession before God and men, that I haue neither wilfully, nor wittingly falsified any one

Author,

Author, either in citation, or translation in this Treatise. If any slips haue happened (which I doe confesse for want of helpe and opportunity may befall me) let it be shewed me by answer moderately, plainely, and faithfully, and I will ingeniously confesse the weakenesse, not of our doctrine, but of my own handling.

So for this time, vntill it please God to giue opportunitie to publish some further fruits of my labours in this kind. I heartily desire good interpretation, and fa-

uourable

uourable acceptance of the beginnings and endeuours of him, who is,

At your ſeruice

in Chriſt, and

for his Truth,

H. L.

H. L.

BVLLA PII Quarti super formâ Iuramenti professionis fidei. Datum Romæ Anno 1564.

Habetur ad calcem Concil. Trident. Edit. Colon. Ann. 1610 pag. (439) in 12 & An. (1615) pag. 441.

APostolicas & ecclesiasticas traditiones, reliquásq; eiusdem Ecclesiæ obseruationes & constitutiones firmissimè admitto, & amplector. Item sacram Scripturam iuxta eum sensum, quem tenuit &

& tenet ſancta mater Eccleſia, cuius eſt iudicare de vero ſenſu, & interpretatione ſacrarum Scripturarum, admitto: nec eam vnquam, niſi iuxta vnanimem conſenſum Patrum accipiam, & interpretabor. Profiteor quoque ſeptem eſſe verè & propriè ſacramenta nouæ legis à Ieſu Chriſto, Domino noſtro, inſtituta, atque ad ſalutem humani generis, licèt non omnia ſingulis neceſſaria, ſcilicet Baptiſmum, Confirmationem, Euchariſtiam, Pœnitentiam,

nitentiam, Extremam vnctionem, Ordinem & Matrimonium. Illáque gratiam conferre: & ex his Baptiſmum, Confirmationem, & Ordinem, ſine ſacrilegio reiterari non poſſe. Receptos quoque & approbatos Eccleſiæ Catholicæ ritus, in ſupradictorum omnium ſacramentorum ſolemni adminiſtratione recipio, & admitto. Omnia & ſingula, quæ de peccato originali, & de iuſtificatione in ſacroſancta Tridentina Synodo definita & declarata fuerunt,

fuerunt, amplector & recipio. Profiteor pariter in Missa offerri Deo verum, proprium, & propitiatorium sacrificium, pro viuis & defunctis: atque in sanctissimo Eucharistiæ Sacramento esse vere, realiter, & substantialiter corpus & sanguinem, vnà cum anima & diuinitate Domini nostri IESV Christi, fierique conuersionem totius substantiæ panis, in corpus; totius substantiæ vini, in sanguinem: quam conuersionem Catholica Ecclesia transubstantiationem

tiationem appellat. Fa-
teor etiam sub altera tan-
tum specie, totum atque
integrum Christum, ve-
rúmque Sacramentum
sumi. Constanter teneo
purgatorium esse, ani-
másque ibi detentas fide-
lium suffragijs iuuari: Si-
militer & sanctos vnà
cum Christo regnantes,
venerandos, atque inuo-
candos esse, eósque ora-
tiones Deo pro nobis of-
ferre, atque eorum reli-
quias esse venerandas.
Firmissimè assero, imagi-
nes Christi ac Deiparæ
semper virginis, necnon

alio-

aliorum Sanctorum, habendas & retinendas esse: atque eis debitum honorem, ac veneration em impertiendam. Indulgentiarum etiam potestatem a Christo in Ecclesia relictam fuisse, illarúmque vsum Christiano populo maximè salutarem esse affirmo. Sanctam Catholicam, & Apostolicam Romanam Ecclesiam, omnium Ecclesiarum matrem & magistram, agnosco: Romanóq; Pontifici, B. Petri, Apostolorum principis, successoris, ac Iesu Christi

sti Vicario veram obedientiam spondeo, ac iuro: Cætera item omnia à sacris Canonibus, & œcumenicis Concilijs, ac præcipuè à sacrosancta Tridentina Synodo tradita, definita, & declarata, indubitantèr recipio, atque profiteor, simúlque contraria omnia, atque hæreses quascunque ab Ecclesia damnatas, & reiectas, & anathematizatas, ego pariter damno, reijcio & anathematizo. Hanc veram Catholicam fidem, (extra quam nemo saluus esse potest)

poteſt) quam in præſen-
tiſpoute profiteor, & ve-
raciter teneo; eandem
integram & inuiolatam
vſque ad extremum vitæ
ſpiritum, conſtantiſsimè
(Deo adiuuante) retine-
ri & confiteri, atque à
meis ſubditis, vel illis
quorum cura ad me in
munere meo ſpectabit,
teneri, doceri, & prædi-
cari, quantum in me erit,
curaturum; Ego idem N.
ſpondeo, voveo, ac iuro.
Sic me Deus adiuuet, &
hæc ſancta Dei Euan-
gelia. Volumus autem,
quod præſentes litteræ
in

in Cancellaria nostra Apostolica, de more, legantur: Et ut omnibus facilius pateant, in eius Quinterno describantur, ac etiam imprimantur.

Nulli ergo omninò hominum liceat hanc paginam nostræ voluntatis & mandati infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare præsumpserit, indignationem omnipotentis Dei, ac beatorum, Petri & Pauli, Apostolorum eius, se nouerit incursurum. Dat. Romæ, apud

sanctum Petrum, anno
Incarnationis Domini-
cæ Millesimo Quingen-
tesimo Sexagesimo quar-
to, Idibus Nouem. Pon-
tificatus nostri, Anno
quinto.

Fed. Cardinalis Cæsius.

Ca. Glorierius.

The new Creed of the Church of Rome.

THE *Apostolike and Ecclesiastical* Traditions, & *other observances and constitutions of the Church doe I firmely admit and embrace.*

2. *Also the sacred Scripture, according to that*

This new Creed is added to the Nicene Creed, and prescribed by Pope *Pius the Fourth* to be receiued with an oath as the true Catholike faith, which according to the forme of the A-

postles Creed, may bee distinguished into these 12. Articles.

sense which our holy Mother the Church hath holden and doth hold (*whose office it is to iudge of the true sense and interpretation of holy Scriptures*) *doe I admit. Neither will I euer receiue and expound it but according to the vniforme consent of the Fathers.*

3 *I doe also professe, that there be truly and properly* seuen Sacraments *of the new Law, instituted by our Lord Jesus Christ, and necessary to the salvation of Mankinde, though all be not necessary for eue-*

ry one, that is to say, Baptisme, Confirmation, the Eucharist, Penance, extreme Unction, Order, and Marriage, and that they confer grace, and that among these, Baptisme, Confirmation, and Order cannot be reiterated without sacrilege. Also the received and approued rites of the Catholike Church vsed in the solemne administration of all the aforesaid Sacraments, I receiue and admit.

4 All and euery the things which concerning Original Sinne and Iusti-

fication, were defined and declared in the holy Councell of Trent, I embrace and receiue.

5 Also I confesse that in the Masse is offered to God a true, proper, and propitiatory sacrifice for the quicke and the dead.

6 And that in the holy Eucharist is truly, really, and substantially the body and blood, with the soule and Diuinity of our Lord Iesus Christ: and that there is made a conuersion of the whole substance of the bread into his holy body, and of the whole substance

of the wine into his blood; which conuersion the Catholike Church calleth Transubstantiation. *I confesse also that vnder* one kinde onely, *all and whole Christ, and the true Sacrament is receiued.*

7 *I doe constantly hold there is a* Purgatorie, *and the soules detained there, are holpen by the suffrages of the faithfull.*

8 *And likewise that the* Saints *reigning with Christ, are to be worshipped and prayed vnto. And that they offer their prayers to God for vs: and that their*

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8 And likewise that the Saints reigning with Christ, are to be worshipped and prayed vnto. And that they offer their prayers to God for vs: and that their

relikes are to be worshipped.

9. And most firmely I auouch that the Images of Christ, and the Mother of God alwaies a Virgin, and other Saints, are to be had and retained, and that to them due honour and veneration is to be giuen.

10. Also that the power of Indulgences was left by Christ in the Church; and I affirme the vse thereof to be most wholesome to Christs people.

11. That the Holy, Catholike and Apostolike Romane Church is the mo-

ther and mistris of all Churches, I acknowledge, and sincerely and freely profess subjection and obedience to the Bishop of Rome, the successor of Saint Peter the Prince of the Apostles, and the Vicar of Jesus Christ.

12 And all other things likewise I undoubtedly receive and confess, which are delivered, defined and declared by the sacred Canons, and generall Councels, and especially by the holy Counsell of Trent: and withall, I condemne, reject, and accurse all things that are contrary hereunto, and

all heresies whatsoever, condemned, reiected, and accursed by the Church: and that I will be carefull that true Catholike faith (out of the which no man can be saued, which at this time I willingly professe and truly hold) be constantly (with Gods helpe) retained and confessed, whole and inuiolate to the last gaspe; and by those that are vnder me, or such as I shall haue charge ouer in my calling, holden, taught and preached, to the vttermost of my power. I the said N. promise, vow and sweare, so

God me helpe, and his holy Gospels.

Our pleasure is, that these present letters, according to custome, be read in our Apostolike Chancery: and that they may bee the more easily known vnto all men, that they be there copied, and imprinted.

It shall not bee lawfull therefore for any man to infringe this our Will and Commandement, or by audacious boldnesse to contrary the same. Which if any man shall presume to attempt: let him know, that he shall incurre the indigna-

dignation of Almighty God, and of Saint Peter and Saint Paul his blessed Apostles. Dated at Rome, in the yeere of the Incarnation of our Lord 1564. Id. Nouem. The 5. yeere of our Papacy.

Fed. Cardinalis Cæsius

Cæs. Glorierius.

The ten Commandements, as they are published by the Church of Rome:

I Am thy Lord God. Thou ſhalt haue no other Gods but me.

2 Thou ſhalt not take the name of God in vaine.

3 Remember to ſanctifie the holy-dayes.

4 Honour thy father and mother.

5 Thou ſhalt not kill.

6 Thou ſhalt not commit adultery.

7 Thou

In a booke intituled *The Chriſtian doctrine*, compoſed by the reuerend Father *Iames Ledeſma* Prieſt of the ſociety of Ieſus: and printed *permiſſu Superiorum, Anno* 1609. and 1624.

7 Thou shalt not steale.

8 Thou shalt not beare false witnesse.

9 Thou shalt not desire thy neighbours wife.

10 Thou shalt not desire thy neighbours goods.

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Propping (according to the Title of the Booke) by the confession of all sides, that the Protestant Religion is safer, because in all positive poynts of doctrine, the Romanists themselues agree with vs, but in their additions they stand single by themselues.

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The safe Way.

SECT. I.

The causelesse bitternesse of the Church of Rome against the Reformed Churches.



READE in the Ecclesiastical History, when the ancient Christians at *Antioch* fell at variance among themselues: it was thought meet (as *Theodoret* relateth) by a fauourable report to allay the

Gen. 13. 8.

Theod. Hist. Eccles. lib. 2. cap 4.

the bitternesse of their Con
tention with these words
Both parts made use and the
same Confession of their faith
For both receive the Creed of
the Nicene Councell.

The beautifull and sacred
name of Truth, speaks peace
to all; and that lovely name
of Peace, gives that swee
counsell to all Christians,
Gen. 13. 8. which *Abraham* gave to *Lot*
Let there bee no strife betwixt
mee and thee, for wee bee bre-
thren.

If the Church of *Rome*
had loued Truth and Peace,
without doubt the common
bond of Christianity, and
the Creed, which is the ge-
nerall Cognizance of our
faith, would have incited
them to the like fauourable
construction of the Contro-
uersies

uerſies of this age; and the rather, becauſe their owne learned *Cardinall* profeſſeth; That *the Apoſtles neuer propounded as Common Articles of faith, other things, then the Articles of the Apoſtles Creed, the ten Commandements, and ſome few of the Sacraments; becauſe* (ſaith he) *theſe things are ſimply neceſſary and profitable for all men, the reſt are ſuch as a man may be ſaued without them.*

Bell. de Verb. Dei, lib. 4. c. 11. Primum & Nota Secundo.

But this is the nature of the malignant Church (and for that cauſe the Church of *Rome* is rightly deciphered by that name) that inſtead of qualifying the vnquenchable broyles, and intirely preſeruing the ſeameleſſe garment of Chriſt, ſhee termes vs *Heretiques, Hell-hounds of Zwinglius, Luthers whelpes,*

Camp. 1. Rat. Iewel againſt Harding pag. 178. & 222. edit. vlt.

rebelpes, Turkish Hugenot damned persons, and worse then Infidels. Which vnchr fuous speeches dipt in hy and gall, giue vs iust cau to say with Austen, Our daily fornace is our aduersa tongue.

Quotidiana fornax nostra humana lingua. August. Confess. lib. 10. cap. 37.

I cannot be denied, tha the new Reformed and th ancient Romane Church ar two Sisters, both descende from one and the same Ca tholike & vniuersall Mother of vs all. But when the world shall vnderstand, that the Romish Sister hath vile & he brests, or rather wise gue her Children little or no sin cere milke out of her two brests, the two Testament when the world shall plainly discerne, that she doth da ly practise spirituall fornica

tion

ion with the Inhabitants of he earth; when it shall be witnessed by her selfe, that her sister hath kept her first oue, and continued her ancient birth-right, from the ime of the Apostles to the laies of *Luther*; Will it not eeme a strange folly, or a vilfull madnesse to quarrell with her Sister, because she vil not follow her vnknown vaies, and goe a whoring after her inuentions? If for no other cause, yet for this alone, (because shee played he Harlot) her Sister might better iustifie her separation rom her, then the retaining of fellowship with her owdnesse.

It is the counsell of the Prophet, *If Ephraim be ioyned o Idols, let him alone: If Israel*

Hose. 4. 15, 17.

play the Harlot, let not Iuda sin
Babylon was a true Church
with which sometimes the
religious did communicate
but after it was more depra-
ued, the faithfull are com-
manded to goe out of her.
And as we may conceiue
for that cause, among o-
thers, *Abraham* was com-
manded to goe forth of *Cal-
dea*, wherein he was borne
becauſe the inhabitants o
the Countrey were Idola-
ters. And the *Hebrewes*, (the
promiſed time of returning
to *Canaan* being come) were
led out of *Egypt* by *Moſes* and
Aaron, becauſe the Egypti-
ans were giuen to vaine ſu-
perſtitions. Such is our de-
parture from the Church o
Rome, or rather from the er-
rors of that Church, tha
hath

By *Babylon Rome* is meant, according to diuers Interpreters ancient and later. *Tertul. lib. adu. Iudæos, & lib. 3. contr. Marcion. Hieron. Prologo in lib. Didymi de ſp. S. Aug. de Ciuit. Dei, lib. 18. c. 2. & cap. 22. Ludo. Viues in eundem. Oroſ. lib. 4. c. 2, 3. Bell. de Rom. Pont. l. 2. c. 2. Baron. Annal. tom. 1. ad an. D. 45. Ribera in Apoc. c. 14.*

hath departed from her self; and for that cause; *Non fugimus, sed fugamur*; we left her unwillingly, not voluntarily. *That we be not partakers of her sinne, and that we receiue not her plagues.* Reuel. 18. 4.

That saying of *Erasmus* was not lesse true then witty, who being demanded of the Duke of *Saxonie*, what was *Luthers* capitall offence, that stirred vp so many opponents against him, made answere: *Luther had committed no great crimes, for he had taken away the Crowne from the Pope, and had taken downe the belly of the Monkes.* And surely (setting aside the Popes Lordlinesse, and the luxurie of Priests) it shall appeare, there is no such cause, why she should breathe out *Ana-*

themes, Curses, and Excommunications, with a *Tradatur Satanæ*: let her Sister be deliuered to Satan. Yea she daily affoordeth peaceable entertainment vnto Iewes and Infidels, when as a poore Christian soule, a beleeuing Protestant, liuing within their reach or compasse, can hardly escape the danger of their mercilesse Inquisition.

Nobis non licet esse tam beatis: The children of this world are wiser in their generation, then wee professe our selues to bee. For as *touching the twelue Articles of the Apostles Creed, which are the maine parts of the Christian Truth, and wherein the Church of Rome doth still persist, we gladly acknowledge her to be of*

Hookers Ecclesiasticall policy. Lib. 1. cap. 1

the

the family of Iesus (saith *Hooker.*) And that which Saint *Paul* witnessed of the Israelites, that in *one respect they were enemies, but in another they were beloued of God:* so likewise as concerning the Word of God, and the Apostles Creed, wee giue the Church of Rome her due; But in another respect, as she hath created twelue new Articles, and coyned new expositions vpon the old, far different from the doctrine of the Apostles; as she depends vpon customary Tenents, which make their chiefe claime by Tradition; as shee relies vpon the Church (that is, vpon her owne authority) for the last resolution of Faith; as she maintaineth and practiseth

Rom. 11. 28.

Bulla Pij 4. ad calcem Concil. Trident. anno 1610. & 1615. Colonie.

manifeſt, and manifold Idolatry; as ſhe derogateth from the high price of our Redemption, by adding her owne merits and ſatisfactions to the Merits of Chriſt, as ſhe aduanceth the Pope for the Lord Paramount aboue all that are called Gods. In theſe and many like reſpects, we ſay her Tenure is meane and baſe, her Tenets are ſubiect to alienation, her Articles are euidences of an vnknowne Truth, her vnwritten verities for the moſt part are preſcriptions within the memory of man, *Heſterna quaſi*: her Title is vſurpation, her confidence is preſumption, her deuotion is ſuperſtition, and ſhe her ſelfe a profeſſed enemy to the Goſpell.

SECT.

SECT. II.

The occasion of the contention betwixt the Churches originally proceeded from the Romanists, by their owne confession.

BVt before wee enter into the debates and differences of these times, it will not be amisse to looke backe and examine the cause of this great calamity and distraction in the Christian Church; and to enquire by whome, and by what means this bitter contention is fallen out betwixt two Sisters. *G. Cassander* a learned Papist tooke speciall notice, that these two Si-

sters were fallen asunder, euen to the diuiding of the household: hee also obserued the Author of those fresh-bleeding wounds, and accordingly as an eye-witnesse of those differences, protesteth openly, that *the fault is to be laied vpon those, which being puffed vp with vaine insolent conceits of their Ecclesiasticall power, proudely and scornfully contemned and reiected them, which did rightly and modestly admonish the reformation.* If we shall further inquire of him, what remedy might be applyed to such dangerous diseases: he professeth seriously, that *the Church can neuer hope for any firme peace, vnlesse they begin to make it, which haue giuen the cause of that distraction.* If we further

Cassand. Consult. 56. & 57

further presse him for his aduice, how to procure that Peace from them, which first occasioned the falling off, he replies and confidently assures vs; that *this cannot be effected, vnlesse those which are in place of Ecclesiasticall gouernment, would be content to remit something of their too much rigour, and yeeld somewhat to the peace of the Church, and hearkening vnto the earnest prayers and admonitions of many godly men, will set themselues to correct manifest abuses according to the rule of diuine Scriptures, and the Primitiue Church, from which they haue swerued.*

Here is a plaine confession of a learned Romanist, that many abuses are crept into the Romane Church;

here is likewise an acknowledgement of a distemperature, that proceedeth from the head (and wee know, when the head is distempered, commonly the whole body is out of order.) Now to rectifie these abuses, he prescribes a Rule, which is the holy Scriptures, and he sets before vs an ancient patterne for our instruction, which is the Primitive Church.

If the Scripture bee the rule of Truth, and the ancient doctrine be the patterne of a true Church, how can our Religion bee charged with heresie, which professeth the Scripture to be the sole rule of Faith? Or how can it be iustly accused of Nouelty, as deriued from

Luther,

Luther, when it is a *Canon* publiſhed for the direction of Preachers and Paſtors in our Church? (viz.) *That they ſhould neuer teach any thing as matter of Faith religiouſly to be obſerued, but that which is agreeable to the doctrine of the old and new Teſtament, and collected out of the ſame doctrine by the ancient Fathers, and Catholique Biſhops of the Church.*

In lib. Can. diſc. Eccleſ. Anglic. ca. 6. Preface to B. Jewels workes Engl. an. 1611.

Let vs aſcend higher, and looke into former ages, and there let vs examine, whether theſe two Siſters agreed in vnity of doctrine in one and the ſame houſe.

It is reported of *Redwald* King of the Eaſt Saxons, that he was the firſt of all his Nation, that was baptized and receiued Chriſtianity: but afterward being ſeduced

Camdens Britania Eng. pa. 465.

ced by his wife; he had in the selfesame Church (saith *Bede*) one Altar for Christs Religion, and another for sacrifices vnto diuels. Such was the state of the Romane Church, especially in the ages after the diuell was let loose. There were some that did consecrate themselues and their seruice to the right worship of God alone: others to the adorations of Saints, and Images. There were some that did constantly adore the Creator in his bodily presence in Heauen: whilest others in the same Church did ignorantly worship the Creature; a consecrated Host vpon the Altar. And thereupon *Michaël Cesenas* Generall of the order of Franciscans, about 400.

400. yeeres past, obseruing the different opinions of different members in the same Church, complained: *There were two Churches, the one of the wicked sort flourishing, in which the Pope raigned: the other of godly and good men, and this Church he persecuted.*

Mich. Cesenas contra Tyrannidem Pape. Monum Myster. Iniqui.

This learned Frier by his discouery of two Churches, shewes that long since there was a difference in Religion betwixt the two Sisters, and thereby he plainly intimates the different estate betwixt Papist and Protestant in the same Church: the maior part was subiect to the Pope, and that flourished, and was visible in the eyes of the world: but, saith the *Franciscan*, that part consisted of the wicked, and con-

consequently was the malignant Church: the other part was obscured and persecuted by the Pope, but (saith he) it consisted of the faithfull and true beleeuers, and consequently was the true Church.

I could ascend yet higher and shew, that the falling out of the two Sisters was about an Husband; the one was constant to her first loue Christ Iesus, the sole head of the Church; the other sought a diuorce from her Husband, by acknowledging the Pope to be the vniuersall head of all Churches. But I leaue this to a longer time, and a larger Tract.

SECT.

SECT. III.

Corruptions both in faith and manners confessed by the members of the Romane Church; and yet the reformation denied by the Pope, and why, &c.

IF we looke vpon the latter ages, we shall easily discerne an alteration of Religion by the complaints of head and members in the same Church: Pope *Alexander the fifth*, in the yeere 1411. promiseth solemnly to intend the Reformation of the Church: and for that purpose to assemble the most learned of all Nations: yet nothing was performed. At

Anno 1411. Dixit quod ipse nolebat vocare circa reformationē Ecclesiæ &c. Conc. Pisan. Sess. 20.

At the Councell of *Senes* in the yeere 1423. this proposition of Reformation was reuiued. But withall it was adiourned *de die in diem*, and the day of their reformation is not yet come. If we come neerer to these times: the Councell of Trent in *Paul the thirds time*, complained of Indulgences, an Article of the Romane faith: *That the Popes officers in collecting of money for these Indulgences, gaue a scandall to all faithfull Christians, which might seeme to be without all hope of remedy.* They complained in generall, that there *were many errors and corruptions crept into the Masse, partly by the corruption of time, partly by the negligence and wickednesse of men.* they confesse in particular,

Quæstorum abusus — quorum malitia ita quotidie magno fidelium scandalo, & querela deprehenditur, vt de eorum emendatione spes nulla relicta videatur. Concil. Trident. Sess. 21. cap. 9. Cum multa iam sint vitio temporum vitio, sum hominum tuctoria & improbitate irrepsisse videantur, quæ tanti sacrificij dignitate aliena sunt. Conc. Trident. Sess. 22. Decretum de observandis & euitandis, &c.

that Priests for couetousnes and gaine *made contracts and bargaines to say Masses for money.* Insomuch as it was obserued, that the *Priest alone said stragling Masses in a corner of the Church for a Tester at the request of him, that payed for them:* they confesse, that *wanton and lasciuious songs were mingled with the Organs, and other Church-Musicke:* and this is likewise complained of by their owne *Agrippa: Hodie, &c.* (saith he) *At this day obscene and filthy songs haue their intercourse with the Canon of the Masse.* And as concerning superstitious Ceremonies, as namely, the certaine number of their candles at their Masses, they confessed, they *were first inuented rather out of superstitious*

Molitor of the Eucharist. cap. 21. Ab ecclesijs verò Musicas eas, vbi sive organo, sive cantui lasciuum aut impurum aliquid miscetur, &c. Concil. Trid. ibid. & mox: Ordinarij locorũ Episcopi ea omnia prohibere, atque è medio tollere sedulò curent, ac teneantur, quæ vel auaricia, Idolorum seruitus, vel irreuerentia, quæ ab impietate vix seiuncta esse potest, vel superstitio vera pietatis falsa imitatrix induxit. Agrippa de vanit. Scient. cap. 17.

Quarundam verò Missarum & candelarum certum numerū, qui magis à superstitioso cultu quàm à vera religione inuentus est, omninò ab Ecclesia remouerunt. Idem ibid. Concil. Trid. Sess. 22. c. 6. Optarent sacrosancta Synodus, &c.

ous deuotion, then true Religion. Neither did these men seeke a reformation in manners onely, but in the doctrine it selfe; they confessed that the Masse, wherein the Priest and people did communicate together, was *more fruitfull*, they professed openly, and *wished vnfainedly*, that *priuate Masse* might bee restored to the ancient custome, and the practice of the Reformed Churches, which communicate ioyntly with Priests and people together. And as concerning Latine Seruice in their Church, although the Councell did not allow, that at all times, and in all places it should be celebrated in the vulgar tongue; yet they confesse *that the*

Masse

Masse doth containe great instruction for the faithfull: and therefore (say they) lest the sheepe of Christ should thirst: and the children should craue bread, and none should bee present to breake it to them. Mandat sancta Synodus, &c. *The holy Synod commands all Pastors hauing cure of soules, that frequently at the celebration of the Masse either by themselues, or by some others, they doe interpret and declare the mystery of the Sacrament vnto the people.* How neere these men doe come to our doctrine, who doth not perceiue? For touching principall points of their Doctrine: First, their great Councell of Trent declares it for a point of faith, that the vse of *Indulgences is most whole-*

some

Etsi Missa magnam contineat populi fidelis eruditionem, non tamen expedire visum est Patribus, vt vulgari lingua passim celebraretur: quamobrem, ne oues Christi esuriant, neue paruuli panem petant, & non sit qui frangat ijs: Mandat sancta Synodus Pastoribus & singulis curam animarum gerentibus, vt frequenter inter Missarum celebrationem vel per se, vel per alios, ex ijs quae in Missa leguntur, aliquid exponant, atque inter cetera sanctissimi huius sacrificij mysterium aliquod declarent. Sess. 22. c. 8.

Bulla Pij quarti, &c. sect. 10.

some for the people: yet they confessed the scandall that came by them, was very great, and without hope of reformation. Their Councell accurseth all those, that should hold priuate Masses vnlawfull: yet they wish they were restored to the custome of the reformed Church, where Priest and people communicate together. The Counsell accurseth all those, that condemne the practice of the Romane Church, for deliuering the Canon of their Masse in a secret or an vnknowne tongue; and yet she commands all Massing Priests to explaine and expound the meaning of those words deliuered in a silent and vnknowne manner.

From

From these and the like confessions of diuers errors in the Church, *The Bishops and Fathers of the Councell made a Decree for a Reformation*. The Pope himselfe caused diuers Cardinals to assemble, and consider of the errors, and for the easier redresse, they were commanded to bee proposed to the Pope and Cardinals in the Consistory. And if you question me, who did hinder the reformation? I must say with *Cassander*, they were such, who were puffed with Ecclesiasticall authority, and reputed principall mẽbers in the same Church. *Nicholas Scomberg* by profession a *Dominican*, by place a *Cardinall*, opposed the Reformation, and pressed the Pope

Decretum de Reformatione Sess. 22. ca. 9.

Vide Phil. Morn. Praef. in Tract. de Ecclesia. edit. vlt. 1599. & 1600.

Item Consilium de emendanda Ecclesia, authore P. Carapha Card. Theatino, postea Pontif. Maximo sub nomine Pauli 4. cui consilio subscripsêre IX. viri. edidit Pan. Vtgerius, cum alijs opusculis, & tractatu de Idolo Lauretano an. 1554. & 1555. in quarto.

Pope and his Cardinals with these and the like reasons: *It would give an occasion to the Lutherans to bragge, that he had enforced the Pope to make that reformation; and above all, it would be a beginning to take away not only the abuses, but good uses also, and so to endanger the whole state of Religion. For by the Reformation it would bee confessed, that the things provided against were deservedly reprehended by the Lutherans, which would bee a great abetting to their whole doctrine.*

History of *Trent. lib. 1. p.* 83. English.

Sect. IV.

Many learned Romanists convicted by the evidence of Truth, either in part, or in whole, haue renounced Papistry before their death.

HOw available these reasons may seeme to hinder a reformation, I leaue to euery mans iudgement: yet sure I am the reformed Churches haue done nothing in this, otherwise then the former Councels had anciently decreed, and diuers of estimation for piety & learning in their owne Church had formerly wished to bee done. And I am certainly per-

perſwaded, were it not for feare of endangering the Romiſh Religion (as the Cardinall rightly obſerued) our aduerſaries would come neerer vnto vs in all the fundamentall points, that our Church teacheth. For looke vpon the Communion in both kindes, and you ſhall finde the Counſell of *Baſill*, about two hundred yeeres ſince, did allow the Cup to the Bohemians, vpon this condition: *That they ſhould not finde faults with the contrary vſe, nor ſeuer themſelues from the Catholique Church.* Looke vpon the reſtraint of Priests matriage, and you ſhall heare *Æneas Syluius*, afterward *Pope Pius* 2. giue his reaſon with vs. *As marriage vpon weighty*

Supra ſect. 3. fine.

Genebr. lib. 4. Chron.

Plat. vit. Pij 2.

rea-

reasons was taken from the Priests: So upon weighty considerations it were wished to bee restored. Looke vpon priuate Masses, and of this, saith M^r. *Harding*, the *godly and faithfull people haue since the time of the Primitiue Church much complained:* as desiring better correspondence with vs in the greatest mystery of our saluation. Looke vpon the Scriptures, and you shall finde the Rhemish Testament translated into English, and this was done *Importunitate Hæreticorum* (as they of *Doway* speake) by the importunity of Heretiques. And to conclude, they haue of late granted a dispensation to some men and women also to reade the Scriptures, and this was

Iewell *and* Harding *cap.* of priuate Masse *in Initio.*

Epist. Caus. *to* Card. Per.

done *Importunitate Hæreticorum*, by the importunity of Heretiques.

Luk. 18. 1. It is no wonder, that the poore widow in the Gospel did preuaile with the corrupt Iudge by importunity, when such Heretikes as we are reputed to be, haue preuailed by importunity with such true Catholikes as they pretend themselues to bee. Yet if wee looke but within the memory of man, wee shall finde, that most of the Romish Proselytes did frequent our Church and diuine seruice for the first eleuen yeeres of our blessed Queene *Elizabeth*; neither was their communicating with vs forbidden by any lawfull Councell. And I am verily perswaded, that

L. Coke de Jure Regis Ecclesiastico, fol. 34.

hat many at this day in the Church of Rome do assent to our Doctrine, that dare not communicate with vs openly in the Church. For I appeale to their owne consciences, how many of them, which are taught the doctrine of concomitance, haue wished the restoring of the Sacramentall Cup to the lay people? how many with hands and hearts lifted vp, adore Christ Iesus in his bodily presence in Heauen, when the cõsecrated bread is presented to them for real flesh vpon the Altar? How many worship the inuisible God in Spirit and Truth, when they retaine the Images for memory, for history, for ornament, not for adoration? How many do smile

at Indulgences and pardons at particular shrifts, at merry Pilgrimages, at ridiculous and fained miracles, at diuine vertue ascribed to *Medals, Beads, Agnus Dei* and the like, which are termed godly deceits, and harmlesse guiles to feed the ignorant? How many doe preferre the lawfulnesse of Priests marriage before the keeping of a Concubine, although the contrary bee the common Doctrine of the Church of Rome? Lastly, how many for feare of vaine glory and presumption, and by reason of the vncertainty of their owne workes, doe relye wholly vpon the merits of Christ Iesus? Shew me that learned man, that liueth a professed

Grauius peccare sacerdotem, si vxorem ducat, quàm si domi concubinam foueat. Coster. Enchirid cap. 17. prop. 9.

fessed Papist in the Church of Rome, and dieth not a sound Protestant in this prime foundation of our faith. That Bishop, who would not haue the gap of this Doctrine opened to the ignorant in time of his health, yet in the time of his sickneſſe ſets the merits of Christ in the gap to ſtand betwixt Gods iudgement and his owne ſinnes. And Cardinall *Bellarmine*, who taught in time of his health, that a man had a double right to the kingdome of God, part by his owne merits, part by the merits of Christ; Yet, I ſay, this ſtout and learned defender of his faith, concludes with a *Tutiſſimum*, *It is the ſafeſt way to relye wholly on the merits of Christ Ieſus.* And in

B. Gardiner Act. & Monuments.

Bell. de Iuſtif. lib. 5. ca. 7

time of his ſickneſſe, whe
he was to render an accou
of his workes and doctrine
in his laſt Will, and his la
words he ſounds a retrea
and beggeth pardon at th
hands of God: *Not as a va
luer of merits, but as a giuer o
mercy.* And their owne *Al
bertus Pighius*, who did bit
terly mucigh againſt ou
Church and doctrine, eſpe
cially in the point of Iuſtifi
cation, by reading of *Calui*
Inſtitutions, with a purpoſe
to confute them, in the ouer
ry point became himſelfe a
Caluiniſt. Neither was it his
caſe alone, but *Paulus Verge
rius* a Romiſh Biſhop, who
in like manner began to
write a booke againſt the
Proteſtants; which is intitu
led, *Aduerſus Apoſtatas Ger
mania,*

Et precor me inter ſanctos & electos ſuos, non vt æſtimator meriti, ſed vt venię largitor admittas. *Bellar. Teſt. pag. 89.* *Ruard. Tapp. explic. artic. Theolog. Louan. tom. 2. art 8.* *Bill lib. 2. de Iuſtif. cap. 1.* *Pighius Cont. 2. tit. de Iuſti. fol. 30.*

Epiſtola in Iuſtino Politanus.

Io. Sleid. com. lib. 21. *L. Oſiande. epit. cēt. 1600. lib 2. c. 71. p 501.*

mania, against the Apostates of Germany; after hee had examined their bookes, and weighed their arguments, with a purpose to confute them, found himselfe taken and vanquished; and laying aside the hope of a Cardinalship, which at that time the Pope intended him, he trauelled to *Pola*, where *Io. Baptista Vergerius* his brother, a Romish Bishop also was residing, and after much debate and conference had of the doctrine of Iustification, his brother also yeelded, and protested against the Romish doctrine, and both with mutuall ioy and consent of minds, professed and proclaimed the Protestant faith to all beleeuers.

Sect. V.

Worldly policy and profit hindereth the Reformation of such things, which are altogether inexcusable in themselues.

I Speake not this, as if there were hope of a Reformation in the Romane Church. For when I consider, that many opinions, which formerly crept into the Church, are now established for Articles of faith; when I consider, that some of their points are so linked together, that the vnlooſing of one is sometimes the losse of all; When I plainly see vpon one point of

of faith (namely, one Purgatory) Trentals, Masses, *Dirigés*, *Requiems*, Prayers for the dead, the doctrine of Merits, workes of Supererogation, Indulgences, Pardons, Iubilies, the power of binding and loosing; since, I say, all these attend vpon the opening and shutting of Purgatory, and this Purgatory is created a point of faith, and this faith is confirmed by Councels, meerly for the benefit of the Pope & his Clergy: What hope can wee haue to get these golden keyes of Purgatory from them! By what meanes can wee procure them to exercise the faculty of shutting, as well as opening, the power of binding, as well as loosing,

when no man will giue mo-
ny to bee bound, but to be
loosed in Purgatory?

Againe, when I consider
the saying of *Maldonat* the
Iesuite, daily practised by
the Church of Rome a-
gainst our Church and do-
ctrine, viz. *Although I haue*
no other Author for my expo-
sition but my selfe, yet I allow
it rather then Austins, Al-
though his be most probable; be-
cause this of mine doth more
crosse the sense of the Calui-
nists. When, I say, our Re-
ligion is directly and im-
mediatly deriued from the
Scripture; when our Do-
ctrine agreeth in the funda-
mentall points with Saint
Austin, and the Fathers;
when the Primitiue and
Reformed Churches haue
shaken

Mald. Comment. in Ioh. 6. 26 *item infra pag* 109. The like doth *Vasquez* auouch, *infra sect* 9. 4. 1, 5.

shaken hands together, is it not a meere malice to oppose a knowne ancient Doctrine, and to make a league against God and his Word, against the true religion and her Church? *They are base wits* (saith *Vives*) *which are so affected; whereas ingenious mindes and natures well giuen will rather seeke how true that is, which they hold, then how they may defend it, making greater price of verity, then victory.* Yet it cannot bee denied, that this is the common practice of the Romane Church. For otherwise, what man in his right sences would take vpon him to bee wiser then GOD, as in their Psalters they leaue out the second Commandement, and hazzard

Vives lib. de causis art. corrupt.

when no man will giue mony to bee bound, but to bee loosed in Purgatory?

Againe, when I consider the saying of *Maldonat* the Iesuite, daily practised by the Church of Rome against our Church and doctrine, viz. *Although I haue no other Author for my exposition but my selfe, yet I allow it rather then Austins, Although his be most probable; because this of mine doth more crosse the sense of the Caluinists:* When, I say, our Religion is directly and immediatly deriued from the Scripture; when our Doctrine agreeth in the fundamentall points with Saint *Austin*, and the Fathers; when the Primitiue and Reformed Churches haue shaken

Mald. Comment. in Ioh. 6. 26 item infra pag. 109. The like doth *Vasquez* auouch, *infra sect 9. n. 55.*

shaken hands together, is it not a meere malice to oppose a knowne ancient Doctrine, and to make a league against God and his Word, against the true religion and her Church? *They are base wits* (saith *Vines*) *which are so affected; whereas ingenious mindes and natures well giuen will rather seeke how true that is, which they hold, then how they may defend it, making greater price of verity, then victory.* Yet it cannot bee denied, that this is the common practice of the Romane Church. For otherwise, what man in his right sences would take vpon him to bee wiser then GOD, as in their Psalters they leaue out the second Commandement, and hazzard

Vines lib. de causis cor. corrupt.

hazzard the incurring of that heauy doome; *Cursed be hē that addeth, or detracteth from the least of these sayings?* What sence is there, that the church of Rome should presume to alter Christs Institution, and take away the Cup from the Laity, when it is confessed by their owne generall Councell, that *Christ did institute, and the Primitiue Church did administer the Sacrament in both kindes?* What reason can be alledged, why an ignorant man should pray without vnderstanding; when the Apostle cōmands vs *to pray with the Spirit, and to pray with the vnderstanding also?* What discretion should leade men to inuocate Saints and Angels, when the Apostle doth

Rom. 22. 18, 19.

Concil. Constant. Sess. 13.

1 Cor. 14.

make

make this vnanswerable question; *How shall they call vpon him, in whom they haue not beleeued?* What confidence and assurance of humane frailty should cause them to leane to a broken staffe of their owne merits, when they may safely relye vpon the sole merits of Christ Iesus? What madnesse is it to adore a piece of bread, which depends vpon the intention of another man, seeing his intention may faile and cause flat idolatry in the worshipper; when they may safely and certainly adore Christ Iesus sitting at the right hand of the Father? What stupidity is it to worship a picture, the worke of mens hands, and to aduenture idolatry vpon

Rom. 10. 14.

vpon nice distinctions; when without danger they may worship the true God in *Spirit and truth*, as hee will bee worshipped? Lastly, what foolishnesse is it for a man to relye vpon the Church, which is the authority of man that may erre, when hee may build vpon the infallible rule of Gods word, which, as is agreed on all hands, cannot erre? If men for aduantage of their cause, or for their owne preferment, will by shifts and cauils turne the neckes of Scriptures & Fathers cleane about, and wrest them to their own side, let them beware of their example, who could not beleeue, or if they did beleeue, durst not confesse CHRIST, *Because they*

Ioh. 4. 24

sought

sought the praise of men more than the praise of God. Ioh. 5. 44.

SECT. VI.

The common pretence of our Adversaries, refusing Reformation, because wee cannot assigne the precise time when errours came in; Refused.

HOw farre the Church of Rome stands guilty of this crime, I will not take vpon mee to censure; but sure I am, they are so farre from reforming the abuses and errors in their Church, that they will not acknowledge their points of doctrine to be erronious, vnlesse we can assigne the time, and point

point at the persons, who first broached them, how since we are all eye-witnesses, that the errours of the Romish Church are at this day so notorious, that a very childe may perceiue them, it were more fit (as I conceiue) to redeeme the time by correcting those errours, that crept into the Church, then to enquire after times and persons, which are not in their hands.

If a man be sicke of a consumption, will hee refuse helpe of the Physician, except hee can resolue him whether his Lungs or his Liuer were first infected, and shew the time when, and the occasion how his body grew first distempered? When an house is ready

dy to fall, men do not ſtand to enquire what poſt or principall did firſt decay, or the time when the raine did firſt begin to rot it, but they ſeek to amend that which is ruinous, and ſupport that part, which is moſt ſubiect vnto falling. If you will haue a more familiar example, Saint *Auſtin* will giue you one, *A man* (ſaith he) *falls into a pit, and cals for helpe; hee that ſhould lend him his hand for preſent reliefe, fals to asking him this queſtion*; Quomodo huc cecidiſti? *How didſt thou fall in heere?* But heare what anſwere hee makes him: *I pray you, aduiſe me, how I may come out, neuer aske me the queſtion, how I came in?*

Obſecro inquit cogita quomodo hinc me liberet, non quomodo huc cociderim, quæras. Auguſt. Epiſt. 29.

In the parable of the Sower, Chriſt himſelfe giues a full

full answer to those impertinent demands: he tels vs, that, after the good Seed was sowne, the enemy sowed Tares, when men were asleep. And from this parable common reason will forth-with conclude; If men were asleepe, how could they see him? if they did not see him, how could they produce him? Now as the enemy came at vnawares and in the night season, when there was none so much as dreamt of him: so likewise *of this bee sure* (saith our Sauiour) *if the good man of the house knew, at what watch the Theefe would haue come, he would surely haue watched:* and then certainly hee would haue told the time, and the person.

Dormientibus hominibus.

Matt. 24. 43.

The

The doctrine that wee complaine of, is a *mystery of Iniquity*, it is a *mystery cloaked with the name of Piety*; and we know, mysteries are secret, and haue close and priuate working; they worke not openly and publikely, but by degrees, leisurably, cunningly, and warily to auoide discoueries. And as Tares sowne in good ground, being but a small seed, lye long couered and hid in the earth before they appeare, after they appeare, they grow to another shape, and so multiply in the seed sown; such is the condition of error sowed in the Church. First, it is an opinion broached by some priuate man, and haply with a good intention; then by addition it becomes an

Iniquitas sed mystica(v) pietatis homine palliata.

Initia vitiorum & corruptelarum in Rep. haud facilè discerni solent, quia primo parua sunt, sicut obseruat Arist. lib. 5. Polit. cap. 3. & 4.

an error of some one, or few which at first is not easily espied, or not much regarded: afterward it gathereth strength, and multiplieth it selfe into diuers parts and members of the body, and so by continuance becomes a knowne errour, and then the seruant makes complaint to his Master: *Sir, didst thou not sow good seed in thy field, from whence then hath it tares?* But, which is more obseruable, the seruants did not espy the Tares, vntill such time as the good Corne had sprung vp, and was indangered by them.

Matt. 13. 26, 27.

Vide epistolam 79. Basil. ad Eustathium Ep. Sebastia 79. edit. Gr. Froben.

Wee say therefore that in the Primitiue Church, when any heresie did arise, that indangered the foundation, or openly disturbed the

Church,

Church, such as was the heresie of the *Arrians*, of the *Pelagians*, of the *Donatists*, and the like, the first Authors were obserued, the times were knowne, the place was pointed at, and forthwith letters of aduertisement or premunition, were written (which were then in vse) and were sent by the Orthodox Bishops and Pastors to other parts and sound Members of the Catholique Church. By which publique notice, the steale-truth was discouered, and after publication of his heresie, the party was repressed and excluded from the Communion of the whole Church. And in this alteration or change of doctrine *Bellarmines* reason may

Which were called by the ancient Greeke. FF. Σπουδαὶ συγκλητικαὶ. *Basil. epist. citata.*

Bell. lib. 4. de Eccles. c. 4.

may take place; that is, in *every great and notorious mutation there may be obserued the Author, the time, and the place, the beginnings, increasings, and the resistance made against it.* But the change of Romish doctrine was otherwise; it was like the Cockatrice Egge, a long time in the shell, before the Cockatrice did appeare; it was a secret Apostasiae, a falling away from the Truth, which was causèd at the first by an errour stolne into the Church: *Sensim sine sensu*, vnsensible, and vnawares. And therein appeares the difference betwixt open heresie and secret Apostasie. The open heritique visibly and professedly in a time knowne, by a person named, with a doctrine

ctrine publiquely professed, proclaimes his heresies against the Catholike Truth; The secret *Apostata* closely and warily in the time of darkenesse, when the Seruants of the Husbandman were asleepe, vnseene and vnawares scattreth his seed. The one is easie to be discerned and knowne, both for time and person, because he worketh openly in the day; the other scarcely to be discouered, because he worketh only in the night.

It is an vndeniable truth, that some opinions were condemned in the Primitiue Church for erronious and superstitious, which now are established for Articles of faith in the Romane Church. To giue an instance:

stance: S. Austin complaines that in his time the rude sort of people were intangled with superstition, euen in the true Church. *I my self* (saith he) *know many, that are worshippers of Tombes and Pictures, whom the Church condemneth, and seekes euery day by correction to amend them, as vngracious children.* This holy Father complaines of some people in his dayes, which became superstitious in worshipping of Images, whom the Church did then condemne as corrupters of true Religion. The Authors of this error, he nameth not, the time when it began, he sheweth not; notwithstanding we are all eye-witnesses, that this corruption hath got the vpper hand, and

Noui multos sepulchrorum & picturarii adoratores; Nunc vos illud admoneo, vt Cathol. Ecclesiæ maledicere desinatis, vituperando mores hominum, quos & ipsa condemnat, & quos quotidie tanquam malos filios corrigere studet. August. de Moribus Eccles. Cathol. lib. 1. cap. 34.

and that which was then condemned by S. *Austin*, and the Church for superstition, was confirmed foure hundred yeeres after by the second *Councell of Nice*, for Catholique Doctrine, and is now decreed by the Councell of *Trent* for an Article of faith.

He that gaue first a Primacy of order to S. *Peter*, did neuer intend a Primacy of power to the Pope: and yet wee see the Pope hath obtained it. He that made pictures of Saints for memory, for history, for ornament, did little dreame, that the workes of his hands should be worshipped; and that such worship should be decreed for an Article of faith. And yet we see it is

so established in the Church of Rome. Heer that in testimony of the resurrection, and out of humane affection, commended the memorie of dead soules vnto GOD, did neuer dreame of Purgatory; and yet we see Purgatory is become a point of faith, and made a gainfull merchandize in the Papall See. He that stirred vp men to charitie and workes of piety, did neuer intend to make works co-partners with faith in our Iustification in the sight of GOD. And yet we see this doctrine is stoutly iustified by their Proselytes. He that instructed the Minister at the time of the Sacraments, religiously and carefully to intend that part of GODS seruice

seruice in the time of the ministration, did little dreame, that the Ministers intention should make good, or make voyde all the seuen Sacraments: and yet we see this is the Tenet of the Romish doctrine. The intention no doubt of many opinions in the first founders was good; but the application is now amisse. For the housholder made good Lawes, but the enemy added a glosse: *There was a double sinne in Gedeon* (saith *Ferus*) *both in that hee made an Ephod, contrary to the Word of God, and in that seeing the abuse thereof, he tooke it not away. Now who seeth not, that the like hap'neth to the Church? How many things did holy men ordaine with a good intent, which wee see at this day chan-*

Ferus Annot in Iud. ca. 8. Colon. 1571 Duplex, &c. Exemplo sint festa, ceremoniæ, Imagines, Missa, Monasteria, &c. Nihil horum eâ intentione institutum fuit, quâ nunc habentur, &c.

ged, partly by abuse, and partly by superstition? The Feasts, Ceremonies, Images, Masses, Monasteries, and the like, none of them were instituted to that intention at first, as now they are used, and yet we Gedeons *hold our peace; they take not away the abuse, they take not away the superstitions.* This complainant was a Frier, and a member of the Romane Church; he tels vs, that Masses, and Monasteries, and Images, are all different from the meaning of the first founders, yet neuer tells vs of the times, nor Authors that first changed them. Now if the Reformed Churches should haue declined a reformation, because they could not assigne the time and Authors of those

those errors; who seeth not, but they had fallen into the sinne of *Gedeon*, who in seeing the abuse, tooke it not away? Nay more, those Romanists, which haue made diligent search and inquiry to know the time and Authors of their owne errours, which they now count for Catholike doctrine, although they professe they cannot precisely set downe their first beginnings, yet they ingeniously confesse an alteration of diuers Tenets in their owne Church. *The restraint of Priests marriage, to say precisely when it came in* (saith *Marius*) *I cannot tell, although I haue most diligently enquired after it.* Concerning Prayer in any vnknowne tongue, *It is to bee wondred,*

Marius de Schism. & Concil. part. 3 capabil.

Mirum in hac re, quàm Ecclesiæ mutata sit consuetudo. Eras. in 1. Cor. 14.

how the Church is altered in this point (saith *Erasmus*,) but the precise time he cannot tell. The Cõmunion in one kind, when it got first footing in the Church, *Minimè constat, it doth not appeare*, saith *Gregory de Valencia*.

Greg. de Val. de legit. vsu Euchar. c. 10.

Now, if these men could haue produced their doctrine originally from the Scriptures, they should not haue needed to require of vs to shew them the first Authors of their doctrine. For I confidently beleeue, if forbidding of Marriage had been the doctrine of Christ, which Saint *Paul* termeth the *doctrine of diuels*: If Prayer in an vnknowne tongue had been taught and commended by the Apostle Saint *Paul*, as on the contra-

1. Tim. 4. 1.

ry

ry it was forbidden by him, and condemned in his first Epistle to the *Corinthians*; If the Communion in one kind had been instituted by *Christ*, as the contrary was, to wit, in both kinds; If these points, I say, had been derived from the Word of God; or had they alwaies been receiued as Apostolike Traditions in the Church; the beginning and the Authour of their Tenets had been easily knowne, and then they might haue been published out of certaine knowledge, both for time and person. And as touching this, and the rest of straw and stubble, which the Church hath added to her building, it is manifest by the Testimonies of some of their owne side, that

there was a knowne time, when those Tenets were not certainely knowne, or generally receiued by the Romane Church.

The marriage of Priests was not altogether forbidden till the time of Gregory *the seuenth* (saith *Polydore*,) and this was aboue a thousand yeeres after Christ. *The number of seuen Sacraments was not expressly defined, till the dayes of Peter Lambard* (saith *Cassander*,) and this was 1140. yeeres after Christ. *The doctrine of Transubstantiation was not receiued for a point of faith, till the Councell of Lateran* (saith *Scotus*) and this was aboue 1200. yeeres after Christ. *The power of indulgences concerning soules in Purgatory was first desired by* Boniface *the*

De Rer. Inuent. lib. 5. c. 4.

Cassand. de Num. Sacra.

Bellar. de Euch. lib. 3. cap 23.

Scot. in 4. Sent. dist. 11. q. 3.

eighth,

eighth, (saith *Agrippa*,) and this was 1300. yeeres after Christ. *The Communion in one kind began to bee generally received but a little before the Councell of Constance* (saith *Gregory de Valentia*,) and this was almost 1400. yeeres after Christ.

De Van. Scient. cap. 61.

De legit. vsu Euchar. c. 10.

SECT. VII.

The Pedegree of the Romish faith drawne downe from the ancient Heretikes; and the Protestant faith derived from Christ, and his Apostles.

BVt since these men are so inquisitive to know of vs the first Authors of their Religion; I will tell them

them of their Predeceſſors, and giue them a ſhort Pedegree both of their Romane faith, and our Proteſtant doctrine; that it may appeare, from whom they and wee are lineally deſcended. And firſt touching the ſucceſſion in perſon and doctrine, I wil examine it, *Ordine retrogrado*, by aſcending vpward.

Latine Seruice.

Latine ſeruice and prayer in a ſtrange tongue came into the Church by *Pope Vitalian* (ſaith *Wolphius*,) and this was about the yeere *666*. If we aſcend higher, the Heretikes, *Oſſeni*, taught in the firſt ages, that *there was no neede to make a prayer in a knowne tongue*, ſaith *Epiphanius*. If you will aſcend to the Apoſtles time, and claime Antiquity in the higheſt degree;

Wolphius Lect. Memorab. Centenar. ſeptim. p. 189. Numerus Beſtiæ, Apoc. 13. Epiph. hæreſ. 19.

degree; *There were certaine Iewes* (saith *Ambrose*) *amongst the Grecians, as namely, the Corinthians, who did celebrate the diuine Seruice and the Sacrament, sometimes in the Syriack, and most commonly in the Hebrew tongue, which the common people vnderstood not.* For which cause S. *Paul* wrote that whole Chapter of the fourteenth of the first to the Corinthians, which is wholly and expreslly directed against Prayer or diuine Seruice in an vnknown tongue. Here you haue the Romish succession in doctrine and person deriued from Iewes and Heretikes: here is our Protestant doctrine deriued from S. *Paul* the Apostle: *Pray with the spirit, pray with vnderstanding also.*

Ambr. in ep. 1. ad Cor. cap. 14.

The

Transubstantiation.

The doctrine of *Transubstantiation* was first decreed at the Councell of *Lateran*, about foure hundred yeeres agoe: If we ascend higher, it was set on foot by *Damascen* and *Epiphanius* the Deacon, for bringing in the worship of Images at the second Councell of *Nice*. If wee looke further, it was practised by the *Helcesaites*, which *fained a twofold Christ, one in Heauen another in Earth*: like the Masse-priests, who admit one body with all his dimensions and properties in Heauen aboue, another body in the Sacrament here below, which hath no properties of a true body. If we looke higher, it was deliuered by *Marcus* the Heretike, who by his inuocation

Helcesaitæ duplicem Christum faciunt, alium supra, alium infra. Theod. hæret fab. lib. 2. to. 2. p. 380. Lat. Colon. 1573.

Irenæus lib. 1. cap. 9.

ouer

ouer the Sacramentall Cup, caused the wine to appeare like blood. If you will looke into the Apostles time, the first Authors were those disciples, that believed the grosse and carnall eating of Christs flesh, which murmured against him, and forsooke him. Heere is their succession in doctrine and person, derived from Idolaters, from Heretikes, from *Capernaites*. Here is our faith delivered at the same time by Christ himself: *The words I speake are spirit & life.* Ioh. 6.

The Popes Supremacie was confirmed at the Councell of *Lateran*, and the Councell of *Trent*. If wee ascend higher, it was first granted by *Phocas* the bloody Emperour, to the Bishop of The Supremacy. *Vrspergensis in Phoca. fol. 149.*

of *Constantinople* 600. yeeres after Christ. If they claime Antiquitie from the time of the Apostles, the *Gentiles* were their first founders and benefactors: *For* (saith Christ) *the Kings of the Gentiles exercise Lordship ouer them, and they that exercise authoritie vpon them, are called Benefactors.* Here is their succession in doctrine and person deriued from blood-suckers and *Gentiles*, in vsurping power ouer Kings and Kingdomes in things spirituall, in things temporall. Heere is our receiued doctrine from Christ himselfe; *Whosoeuer will be great among you, let him be your Minister; and whosoeuer will bee chiefe among you, let him bee your seruant.*

Luk. 22. 25.

Mat. 20. 26, 27.

The worship of Images was decreed at the second Councel of *Nice*, almost 800 yeeres after Christ. But if you claime Antiquitie (because it is a point of faith) *Irenæus* tells vs, the *Basilidians* and *Carpocratians* in the Primitiue times did worship Images, and professed, they had the Image of Christ made by *Pilate*. Heere is their succession in doctrine and person, deriued from the heretikes *Basilides* and *Carpocrates*: here is ours deriued from the doctrine of Saint *Paul*, and from the lesson giuen by Saint *Iohn*, yea from the mouth of God himselfe, *Thou shalt not make to thy selfe any grauen Image, &c.*

Worship of Images.

Irenæus lib. 1. cap. 23. 24.

Rom. 1. 23.

1. Ioh. 5. 21.

Deut. 4. 15, 16.

The

The Communion in one kinde.

The Communion in one kinde was decreed at the Councell of *Constance* aboue 1400. yeeres after Christ. Yet if you stand vpon Antiquity, because it is now an article of faith: P. *Leo* tels you, the *Manichees*, a sort of Heretikes, in his time vsed the Sacrament in one kinde, *viz.* in bread onely. If you ascend to the time of the Apostles, the *Nazarites* (saith *Bellarmine*) *had made a vow, not to drinke wine, and therefore in all likelihood they tooke the Sacrament in bread onely.* Here then is their best succession in person and doctrine, deriued either from Heretikes, or else from an vncertaine example of the *Nazarites*. Here is our doctrine taught by Christ himselfe, and so commen-

Leo Ser. 4. de Quadragef.

Non est credibile Nazareos contra votum suum bibisse de calice. Nec tamen credibile est, eos omnino à communione abstinuisse. Bell. Apolog. contr. præfat. Regis monitorium. Epist. Elienf. Resp. ad Bell. c. 8. fol. 188.

commended to our Church, *Drinke yee all of this.* Mat. 26. 27.

Againe, looke vpon their *Inuocation of Saints and Angels*, and you shall finde their founders were the heretikes *Angelici*. Looke vpon their doctrine of merits, & works of *Supererogation*, and you shall see their first Authors were the *Gatharі*, the *Puritans*. Looke vpon their ~~worship~~ their worship giuen to the blessed Virgin, and you shall discerne the *Collyridian* Heretikes (which *Epiphanius* termes *Idolaters*) were their first leaders. Look vpō their restraint of Priests Marriage, and you shall obserue, that the Heretike *Tatianus*, and the *Manichees*, were their Predecessors, and forbad Marriage *in Sacerdotibus*,

Auguſt. ad quod vult Deum. c. 39.

Iſid. Etym. li. 8 cap. de hæreſ. Chriſt.

Epiph. hæreſ. 79.

Epiph. hæreſ. 46.

bus, in their Priests. These and the like errors taught in the Church of Rome, either lineally descended from the aforesaid Heretikes, or at leastwise haue neere affinity with their adulterate issue. And if I haue failed in calculating the right nativity of their ancient doctrine, yet sure I am, they are vtterly destitute of a right succession in person and doctrine from the Apostles, and the ancient & orthodox Fathers of the Primitiue Church: as shall appeare by many testimonies of the *best learned amongst themselues.*

SECT.

SECT. VIII.

The Testimonies of our Aduersaries touching the Antiquitie and vniuersalitie of the Protestant faith in generall.

IN the meane time I will call the Church of Rome for a witnesse to our cause; and if she doe not plainely confesse the antiquitie of our Tenets, and the noueltie of her owne; If she her selfe doe not proclaime the vniuersality of our faith; if she do not confesse, that we are both in the more certaine and safer way in the Protestant Church, I will neither refuse the name, nor the punishment due

due to hereſie.

Hee therefore that ſhall queſtion vs, where our Church was before *Luther*, let him looke backe into the Primitiue Church; nay, let him but looke into the boſome of the preſent Romane Church, and there hee ſhall finde and confeſſe, that if euer Antiquitie and Vniuerſality were marks of the true Church, of right and neceſſity they muſt belong to ours. Looke into the foure *Creedes*, which the Church of Rome profeſſeth, and you ſhall find three of thoſe *Creedes* are taught and belieued in our Church, and theſe by our aduerſaries confeſſion were inſtituted by the Apoſtles, and the Fathers of the Primitiue Church,

The Creede of the Apoſtles, of the firſt Nicene Councell, of Athanaſius, of Pius the fourth.

Church, not created by *Luther*. Looke into the seuen Sacraments, which the Church of Rome holdeth, and you shall acknowledge, that two of those Sacraments are professed by vs; and these by our aduersaries confession were instituted by Christ, not broached by *Luther*. Looke into the Canon of our Bible, and you shall obserue, that 22. books of Canonicall Scripture, which our Church alloweth, were vniuersally receiued in all ages, and are approued at this day by the Church of Rome for Canonicall Scripture, not deuised by *Luther*. Looke into the first seuen generall Councels, and you shall confesse, that the first foure generall

Councels

Councels are ratified by the Canons of our Church, and confirmed by *Acts* of Parliament, not called by *Luther*. Looke into the Traditions of the Church, and you shall see and confesse, that all the Apostolical Traditions, which were vniuersally receiued, & which the Church of Rome confesseth at this day to be Apostolicall, are descended from the Apostles to vs, not deriued from *Luther*. Look into our book of Common Prayer, and compare it with the ancient Liturgies, and it will appeare, that the same formes of Prayer (for substance) were read and published in a knowne tongue in the ancient Churches, not broached by *Luther*. Looke into the ordi-

ordination and calling of Pastors, and it will appeare, that the same essentiall forme of ordination, which at this day is practised in our Church, was vsed by the Apostles and their successors, not deuised by *Luther*. If therefore the three Creeds, the two principall Sacraments of the Church, the 22 bookes of Canonical Scripture, the first foure generall Councels, the Apostolike Traditions, the ancient Liturgies, the ordination of Pastors: If, I say, all these were anciently taught, and vniuersally receiued in all ages in the bosome of the Romane Church; euen by the testimonies of our aduersaries themselues: is it not a silly and sensless question

As is proued at large by *Fr. Mason* in his booke *de Minister. Anglicano.*

stion to demand of vs, where our Church was before *Luther*?

XXXIX. Articles of Religion established at the beginning of Reformation Edw 6. Anno 1552. and after confirmed in the reigne of Q. Eliz. Anno 1562. and 1571, &c.

The positiue doctrine which wee teach, is contained in a few principall points; and those also haue *Antiquitie* and *Vniuersalitie* with the *Consent* of the Romane Church. The points in controuersie which are *sub Iudice*, and in question, are for the most part, (if not all) additions obtruded vpon the Church, and certainly from those additions, and new Articles of faith, the question doth truly and properly result vpō themselues: *Where was your Church* (that is) *Where was your Trent doctrine, and Articles of the* Romane Creed receiued *de Fide*, before *Luther*?

Inioyned by the Bull of Pius the fourth.

If

If therfore our doctrin lay inuolued in the bosome of the Romane Church (which no Romanist can deny) If I say it became hidde as good corne couered with chaffe, or as fine gold ouerlayed with a greater quantitie of drosse, was it therefore new and vnkuowne, because Popery sought by a preuailing faction to obscure it? Was there no good corne in the Granary of the Church, because, for many yeres space, till *Luthers* daies it was not seuered from the chaffe? No pure gold, because our aduersaries would not refine it by the fire of Gods Word? If the chaffe and drosse bee ours, or if our Church sauour of nothing but Nouelltie and heresie, (as some of

these men pretend) let them remoue from the bosome of their owne Church, that new and hereticall doctrine, which they say was neuer heard of before *Luther*; and tell mee, if their Church will not prooue a poore and senslesse carkasse, and a dead body without a soule. Take away the three Creeds, which we professe, our two Sacraments, the 22 bookes of Canonical Scripture, the Apostolicall Traditions, the foure generall Councels; and tell me if such light chaffe, and new heresies (as they now stile them) were remooued, whether their twelue new Articles, their fiue improperly called Sacraments, their Apocryphall Scriptures, their vn-

written

written verities and traditions will bee able to make a true visible Church?

It is true, that wee denie their additions (to wit, their *aliquid amplius*) because they are grounded on humane authority, and want the foundation of the Scriptures. We deny Purgatory, Inuocation of Saints, Works of Supererrogation, worship of Images, and the like. And if our Religion bee therfore termed Negatiue, for deniall of those things, who sees not, but for the like reason they themselues will stand guilty of the same aspersion? Do not they deny the substance of bread after Consecration? doe not they deny the Scriptures to containe all things necessa-

ry to Saluation: do they not deny the reading of them to Christian people? doe they not deny Marriage to the Priests? the Cup to the Lay people? the Supremacy to their Soueraigne in his owne dominions? And may not wee for these, and the like reasons protest against thē, that therfore theirs is a Negatiue Religion?

But that the world may know, we obtrude not these things by way of recrimination, it shall appeare by their owne confession, that the Traditions, which we deny, are declined by the best learned amongst thēselues. Nay more, they doe not onely acknowledge those things, which we hold, but the most ingenuous of them are

are ashamed also of those additions of theirs which wee deny. As for instance, wee charge them with the worship of Images: they deny it, or at least excuse their manner of adoration; but they condemne not vs for not worshipping. We accuse them for praying in an vnknowne tongue: they excuse it, that God knowes the meaning of the heart: but they doe not condemne vs for praying with the spirit, and with vnderstanding. We condemne them for adoring the elements of Bread and Wine in the Sacrament, because it depends vpon the intention of the Priest: they excuse it, that they adore vpon condition, *If the consecrated bread bee Christ*; but

Adrian. 6. P. lib. Quodlib. Adoro te si tu es Christus.

they doe not condemne vs for adoring Christs real body in heauen. Wee accuse them for taking away the Cup from the Lay people; they excuse it, that *it was not taken vp by the commandement of the Bishops, but it crept in, the Bishops winking thereat* (saith *Costerus*) but they doe not condemne vs for following Christs example, and receiuing in both kinds. Lastly, wee accuse them for their priuate Masses, contrary to Christs institution, and the custome of the Primitiue Church; they excuse it, *That it is through their owne default and negligence, whereof* (saith Master *Harding*) *the godly and faithfull people, since the time of the Primitiue Church, haue much complained.*

Coster Enchirid. de commun. sub vtraq; specie. Colon. 1600. p. 359. octauo.

Harding in B. *Jewel, cap.* of Priuate Masse p. 3.

ned. And which is remarkable and comfortable to all beleeuing Proteſtants, we charge them with flat idolatry, in the adoration of the Sacrament, of Reliques, of Saints, of Images. And howſoeuer they excuſe themſelues, in diſtinguiſhing their manner of adoration: yet, I ſay, to our endleſſe comfort be it ſpoken, they cannot charge vs in the poſitiue doctrin of our *Church*, no, not with the leaſt ſuſpition of idolatry.

Sect. IX.

The testimonies of our Aduersaries touching the Protestant and the Romane faith in the particulars.

Parag. 1.

Iustification by faith (onely.)

THese things premised, I will proceed to the examination of witnesses both for the Antiquity of our doctrine, and the Nouelty of theirs. But before I goe to publication, I will present you with two Records, for two principall points of our faith. By which

which euidences it shall appeare, that the Word and Sacraments, the proper markes of a true Church, were rightly preached, and duely administred heere in England in the most obscure ages long before *Luthers* dayes. I say, it shall appeare, that before and after the Conqueſt, the Priests and professors of those times protested openly against the doctrine of Romish merits, preaching saluation through Christ alone; and withall publikely professed and administred the same Sacraments in the same faith and truth which wee teach, and administer at this day.

In the dayes of *Anselme*, Archbishop of Canterburie, about the yeere 1080. there *Infrap. 95.*

Sect. IX.

The testimonies of our Aduersaries touching the Protestant and the Romane faith in the particulars.

Parag. 1.

Iustification by faith (onely.)

THese things premised, I will proceed to the examination of witnesses both for the Antiquity of our doctrine, and the Nouelty of theirs. But before I goe to publication, I will present you with two Records, for two principall points of our faith. By which

which euidences it shall appeare, that the Word and Sacraments, the proper markes of a true Church, were rightly preached, and duely administred heere in England in the most obscure ages long before *Luthers* dayes. I say, it shall appeare, that before and after the Conquest, the Priests and professors of those times protested openly against the doctrine of Romish merits, preaching saluation through Christ alone; and withall publikely professed and administred the same Sacraments in the same faith and truth which wee teach, and administer at this day.

In the dayes of *Anselme*, Archbishop of Canterburie, about the yeere 1080. there *Infrap. 95.*

was a set and publike forme of prayer prescribed for the visitation of the sicke, and this forme (saith *Cassander*) *in Bibliothecis passim obuia*, was commonly to be had in Libraries. The words are plaine, and fully consonant to the faith that our Church professeth: *Dost thou beleeue to come to glorie not by thine owne merits, but by the vertue and merit of the passion of our Lord Iesus Christ? Doest thou beleeue, that our Lord Iesus Christ did die for our saluation, and that none can bee saued by his owne merits, or by any other meanes, but by the merit of his passion?* This manner and forme of Interrogatories was prescribed generally to all Priests for their visitation of the sicke, and the sicke party

Cassan. in append. ad opus. Ioh. Rossens. de fiducia & misericordia Dei. Num. 2.

Ordo Baptizandi, & visitandi. edit. Venet. Anno 1575.

party accordingly was taught to make answere to these, and the like questions: *All this I beleeue.* Vpon this confession the Priest concluded with this instruction to the sick person; *Go to therfore, as long as thy soule remaineth in thee, place thy whole confidence in his death onely, haue confidence in no other thing, commit thy selfe wholly to his death, with this alone couer thy selfe wholly, intermingle thy selfe wholly in this death, wrappe thy whole selfe in this death: And if the Lord God will iudge thee, say, Lord, I appose the death of our Lord Iesus Christ betwixt mee and thy iudgement, and no otherwise doe I contend with thee: And if he say vnto thee, that thou art a sinner, say, Lord, I put*

Respondeat infirmus, credo.

Hosius in Confessione Petri con. cap. 73.

put the death of our Lord Iesus Christ betwixt thee and my sinnes: If he say vnto thee, thou hast deserued damnation: say, Lord, I set the death of our Lord Iesus Christ betwixt thee and my bad merits, and I offer his merit in stead of the merits which I ought to haue, but yet haue not: If hee say, that hee is angry with thee: say, Lord, I interpose the death of our Lord Iesus Christ betwixt mee and thine anger.

This point of faith was publikely professed in the Church of *England*, and generally practised shortly after the Conquest both by Priests and people.

But obserue the cunning of our aduersary. That book which was published in *Anselmes* dayes for instruction and

and visitation of the sicke; the same booke, I say, both for matter and substance, hath of late yeeres bin printed at *Paris*, at *Collen*, at *Venice*; whereby not only the doctrine of merits is eclipsed, but the now Romane faith is discouered to differ from the ancient. What meanes therefore may wee imagine can be found, how these men should rectifie their own printed Authors? Behold, the Romane *Inquisitors* haue carefully prouided by two *Expurgatory Indices*, that the words of comfort which the Priest was enioyned to pronounce to the sicke person, should bee blotted out.

Ordo Baptizandi, cum modo visitandi infirmos. Paris. anno 1575. Colon. anno 1556. Ven. anno 1575.

Quirog. pa. 149. Sandoual, & Roxas anno 1612.

And as the doctrine of Iustification was rightly prea-

preached in those dayes (according to the now Protestant faith, and contrary to the Tenet of the now Romane Church) so likewise you shall obserue, that the two Sacraments of Baptisme and the Lords Supper, were publikely taught, and duly administred in the same faith and doctrine before the Conqueſt, as they are now declared and receiued in the Church of *England*.

Parag.

Parag. 2.

The Sacrament of the Lords Supper, and the doctrine of Transubstantiation.

FIrst, concerning the Sacrament of Baptism, I thinke there is none so blinde or stupid, that will denie the Baptisme now vsed in our Church, both for matter and forme, to be substantially the same that the Primitiue Church euer vsed, and that the Romish additions of Salt and Spittle, and other Ceremonies vsed by them, neither cause a Transubstantiation in the element, nor the want of them inforceth Rebaptization

on in the Protestant. So that concerning the truth of our Baptisme there can bee no question. And as concerning the Sacrament of the Lords Supper, in the dayes of *Ælfricke*, about the yeere (996) there was a Homily appointed publikely to bee read to the people on *Easter* day, before they did receiue the Communion, wherein the same faith and doctrine (which our Church now professeth) was publikely taught and receiued, and the doctrine of the Reall presence, (which at that time had got some footing in the Church) was plainely confuted and reiected. Neither was this the particular doctrine of one Bishop, but at the same time, the same matter

The Sacrament of the Eucharist.

ter was deliuered to the Clergy by diuers Biſhops at their Synods out of two other writings, or Epiſtles, publiſhed by the ſame *Ælfricke*, one whereof was directed to *Wulfſtius* then Biſhop of *Sherbourne*; the other written to *Wulfſtane*, Archbiſhop of *Yorke*; wherein both Prieſts and people by their command and directions, were inſtructed and taught the doctrine of the Euchariſt in theſe words; *There is a great difference betwixt the body wherein Chriſt ſuffered, and the body which is receiued of the faithfull. The body truly that Chriſt ſuffered in, it was borne of the fleſh of* Mary, *with blood and with bone, with skin and with ſinewes, in humaue limbs, with a reaſonable*

Ælfricks Homily. B. *Vſher* in his anſwer to a challenge, &c. ca. *Real. preſp.* 78. 79.

ble ſoule liuing: and his ſpirituall body, which nouriſheth the faithfull ſpiritually, is gathered of many cornes without blood and bone, without limbe, without ſoule; and therefore there is nothing to be vnderſtood bodily, but ſpiritually, &c. This I ſay, and the like doctrine was approued by the Abbot of *Malmsbury*, by the Archbiſhop of *Yorke*, by the Biſhop of *Sherbourne*, by diuers Biſhops at their *Synods*, and by them cõmended to the reſt of the Clergy, who were cõmanded to reade it publikely to the common people vpon *Eaſter* day, for their better preparation and inſtruction in the Sacrament. And for the ſame cauſe by the motion of *Wulfſtan* the Archbiſhop, was *Ælfricke* induced

Ælfricus Abbas Vulſtano Archiepiſcopo ſalutem in Chriſto. Eccepariimus veſtræ almitatis iuſſionibus, trãſferentes An-

induced to translate the foresaid writings out of Latine into the vulgar tongue, being of like argument with the Homily before mentioned. If this Protestant faith then publikely professed, had been taught onely by a multitude of seditious and factious persons, or had bin receiued by some few excommunicate members in the same Church, our aduersaries might haue some colour, some plea, to denie the visibility of our Church. But when it appeares that it was generally published by the chiefe Bishops and Pastors of seuerall congregations; when it appeares these Doctors had their calling and succession in the Romane Church; when it appeares

glicè duas Epistolas, quas Latino eloquio descriptas ante annũ vobis destinauimus. Transcrip. ex lib. Miss. in Bibl. publ. Iames in his detection of the corruption of the FF. *par. 2. p. 55.*

peares it was approued by a publike Synod at their meetings; I cannot but account it a Iesuites vaine flourish to tell vs, *That wee cannot espie out so much as one Towne, one Village, one house, for* (1500) *yeeres that sauoured of our doctrine.* So that if in that time any faction, or opposition arose concerning this doctrine, it was occasioned, not by bringing in a new doctrine, but by maintaining the old, and that with consent, and approbation of the Bishops then liuing. Nay more, if that the faith of *Gregory the Great*, published here in *England* (400) yeeres before that time; If I say, his faith and doctrine continued the same heere in our Iland, without alteration till the

Camp. Rat. 3. Whit. p. 14.

the comming of *Luther*, (which our aduerſaries confidently maintaine,) either this Homily publiſhed by the Biſhops was the faith of *Gregory*, and ſo our Church continued Viſible in the ſame faith from his time till ours; or elſe the Romane doctrine, now taught and beleeued, hath not continued the ſame without alteratiõ vntil the dayes of *Luther*.

Thus the Word and Sacraments taught by Chriſt and his Apoſtles, were publiſhed and proclaimed by the Biſhops, & Archbiſhops of thoſe times, for the ſauing knowledge, and known ſaluation both of Prieſts and people. So that the moſt ſubſtantiall points of our religion were viſibly knowne, and

and generally publiſhed no in priuate corners, but i publike Libraries; not in ob ſcure aſſemblies, but in ope Churches, and general con gregations of our own Country, in the darkeſt age long before *Luthers* daies.

Ælfricks Sermon on *Easter* day: printed at *London* 1623. *pag.* 7.

And although the Inqu ſitors haue not as yet paſſed their ſentence vpon *Ælfrick* Homily; yet in that Homily they haue ſuggeſted *Tran ſubſtantiation* by two feigned miracles, contrary to the do ctrine of the Euchariſt then publikely taught, and farre different from the whole Scope of the Author. And the Latine Epiſtle written by *Ælfricke* to the Archbi ſhop of *Yorke*, is to bee ſeene mangled and razed in a Manuſcript in *Bennets Colledge* in *Cam-*

Cambridge, (as it is well obſerued by a learned Diuine) and I cannot conceiue, but it was done by ſome Romaniſt, becauſe it doth plainely confute the doctrine of *Tranſubſtantiation*. Thus we ſee, what time and errour hath brought to paſſe. That Proteſtant faith, which in *Ælfricks* daies, was generally receiued in *England* for Catholike doctrine touching the Sacrament, is now condemned as hereticall by a preuailing faction in the Romane Church; and that word of truth which was publiſhed in *Anſelmes* dayes, for the ſaluation of Prieſts and people in the Engliſh Church, is now condemned by an *Index Expurgatorius*, with a *Deleatur* vpon thoſe ſauing

D. *Iames* in his deteſtion of corruption of Fathers, *par.* 2. *pag.* 55.

Ambros. orat. 1. contr. Arrian.

sauing words. But I say o them, as S. *Ambrose* some times pronounced of th *Arrians. They may well bu out our letters, but our faith the shall neuer abolish.*

Transubstantiation.

Againe, looke vpon thei doctrine of *Transubstantiat on*, and you shall see how m serably their Church is di uided touching the antiqui ty and vniuersality of tha point of faith. Some deriu it from the words of Christ others from Christs benedi ction before the words wer vttered; some from the ex position of the Fathers, o thers from the Councell o *Lateran*, some from the au thoritie of the Scriptures, others from the determina tion of the Church. An whereas many other points

of the Romish doctrine are pretended to bee Apostolicall Traditions, as hauing no foundation in the written Word, it is obserued by learned *Du Plessis*, that the Papists generally maintaine, that their Masse is prooued from the Scripture. Insomuch as at the 26. and 27. of *Matthew*, and other places, where there is mention made of the Institution of the Sacrament, their ordinary commentaries doe now note, and that commonly with capitall letters in the Margin, *Here is the Institution of the Masse*; whereas others formerly, and euen the ordinary Glosse hath noted vpon the same words: *Here is the Institution of the Eucharist*, being a Sacrament for re-

De Euch. l. 1. ca. 1. initio.

Lyran. in Mat. cap. 26. edit 1520. Camp. Rat. 2. Whitgift. 11 Hic institutur Eucharistia: Sacramentum in Dominicæ passionis recordationem.

remembrance of the Lords ſuffering. It was the great vaunt of *Campian* the Ieſuite: *If the Proteſtants name the Goſpell, we ioyne with them, the very words are for vs: This is my body, this is my blood:* and *Bellarmine*, his fellow Ieſuite profeſſeth confidently, that the words, *This is my body, are of the eſſence of the Sacrament, and they are operatiue.* If we ſhall further queſtion, at what time; whether before, or after the words ſpoken, there is a conuerſion of the elements into the body and blood of Chriſt: *Aquinas* tels vs, that *the very laſt inſtance of the deliuerie of thoſe words, is the firſt inſtance of Chriſts body in the Sacrament, but in all the time before there is the ſubſtance of bread*

Bel. tom. 3. de Euch. l. 2. ſſ. Totum.

Vltimum inſtans prolationis verborũ eſt primum inſtans in quo eſt in Sacramento corpus Chriſti, in toto autem tẽpore præcedenti eſt item ſubſtantia panis. Aqu. par. 3. q. 75. art. 7. ad. 1.

bread remaining.

If these men therfore haue spoken the truth, let them beare witnesse of the truth; onely let mee tell you, they want that vnity in this point of faith, which they appropriate as a speciall marke to their Church: & for proofe of this, I will produce no other testimonies, but their owne learned Authors (and I presume, a better proofe then their own confessions, none of them can expect.) Whereby it shall appeare, that their grand point of Transubstantiation hath neither foundatiō in the Scriptures, nor certainty in the Fathers, nor vnity among themselues, to conclude it for an Article of beliefe. First, touching the words of

Consecration, *Salmeron* the Iesuite speaking in the person of the Grecians, deliuers their opinion in this manner: *For as much as the benediction of the Lord is not superfluous or vaine, neither gaue he simply bread, it followeth, that when he gaue it, the transmutation was already made, and those words (This is my body) did demonstrate what was contained in the bread, not what was made by them.* And *Swarez* the Iesuite ingeniously professeth, that Cardinall *Caietan* in his Commentary vpon this Article, did affirme, that *those words of Christ, This is my body, doe not of themselues sufficiently prooue Transubstantiation, without the supposed authority of the Church; and therefore by the commandement of* Pius Quintus,

Dan. Cham. Panstr. lib 6. de Euch. c. 7.

Ex Catholicis solus Caietanus nunc in Commentario huius Articuli, qui iussu Pij Quinti in Romana editione expunctus est, docuit, seclusa Ecclesiæ authoritate, verba illa (Hoc est corpus meum) ad veritatem hanc confirmandam non sufficere] Suar. Tom. 3. disp. 46.

Quintus, *that part of his Commentary is left out of the Romish Edition, Habemus confitentem*, wee haue a faire confession for a Cardinall, and a friendly caueat touching the spunging out of his authoritie. And that the world may know, that these men are better friends to our cause, then many yet conceiue them to be, I will produce both Cardinals, and Bishops and Schoolemen, who will testifie with vs.

First, that there are no words in Scripture to proue Transubstantiation.

Secondly, that those words, *This is my body*, are not of the essence of the Sacrament.

Thirdly, that the ancient Fathers did not beleeue the

ſubſtance of the Sacramen-
tall bread to bee conuerted
into Chriſts reall fleſh.

Fourthly and laſtly, tha
Tranſubſtantiation was no
beleeued *de Fide*, as a matte
of faith, aboue 1000. yeere
after Chriſt.

And firſt I will giue yo
their owne confeſſions tou-
ching the place and proof
of Tranſubſtantiation, dei-
ued from the Scriptures.

Quomodò ſit corpus Chriſti verum per conuerſionem alicuius, &c. Biel in Can. Miſſæ Lect. 49.

Gabriel Biel.] *How the bo*
of Chriſt is in the Sacrament
Non inuenitur in Canon
Bibliæ, *It is not expreſſed in th*
Canon of the Bible.

Patet quod ille modus ſit poſſibilis, nec repugnat rationi, nec authoritati Bibliæ, imò facilior ad intelligendum & rationabi-

Cardinall *de Alliaco.*] *The*
manner or meaning, which ſup-
poſeth the ſubſtance of bread to
remaine ſtill, is poſſible, neither
is it contrary to reaſon, nor to
the authority of the Scripiures;
nei-

way, it is more easie and more reasonable to conceiue, if it could accord with the determination of the Church.

I. Fisher Bishop of *Rochester.*] *Hitherto Saint* Mathew, *who onely maketh mention of the new Testament; neither are there any words heere written, whereby it may bee proued, that in the Masse is made the very presence of the body and blood of Christ:* And lastly, he concludeth, *igitur per vllam Scripturam probari: it cannot be proued by any Scripture.*

Durand.] *Christ blessed the bread by his heauenly benediction, and by vertue of that word, the bread was turned into the substance of Christs body, and* (saith he) *Tunc confecit cum benedixit, Hee then made it, when he blessed it.*

lior, quam, &c.] *In 4. Sentent. q. 6. ar. 1.*

Hactenus Matthæus, qui & solus Testamenti nouimeminit, neq; vllibi hic verbum positum est quo probatur in nostrâ Missa veram fieri carnis & sanguinis Christi præsentiam. I. Fish contrà capt. Babylonicam. c. 10. N. 8 & 9.

Benedixit benedictione cœlesti, & virtute verbi, qua conuertitur panis in substantiam corporis Christi, &c. Durand. in Rational. l. 4. c. 41.

Odo Cameracensis.] Christ blessed the bread, and then made that his body which was first bread, and so by blessing, it became flesh: for otherwise he would not haue said after he had blessed it, This is my body, vnlesse by blessing it, he had made it his body.

Cardinall Caietan.] That part which the Gospell hath not expressed, viz. the conuersion of the bread into the body and blood of Christ, we haue receiued expresly from the Church.

Christophorus Archbishop of Cæsarea.] Before the words (This is my body) were vttered by Christ, if the bread by benediction had not been his body, that proposition had not been true: for when Christ said, Take ye, eate ye, if at that time the bread by benediction were not chan-

Benedixit, suum corpus fecit, qui prius erat panis, benedictione factus est caro: non enim post benedictionem dixisset, Hoc est corpus meum, nisi in Benedictione fieret corpus suum.] Odo in Canonem Dist. 4.

Quod Euangelium non explicauit expresse, ab Ecclesia accepimus, viz. conuersionem panis in corpus Christi, Caiet. Tom 3. 9 75. ar. 1.

Christoph. de Cap Fentium lib. de corpore Eucharistiæ Theol. Scol. Lege Christoph. fol. 11. 41. 87. 18. 23. 63. 58. fol. 79. &c.

changed, it will follow, that Christ did command his Disciples to take and eate the substance of bread: and so we must denie the Article of Transubstantiation. Therefore it is most certaine, that Christ did not consecrate by those words, neither were they any part of consecration. And in this opinion both the Councell of Trent, and all Writers did agree, till the late times of Caietan, that Christ did consecrate the bread by blessing it; and therefore we conclude this for an infallible truth, to which both Scriptures and Councels, and all Antiquity yeeld an vndeniable testimony and consent, that the words, This is my body, are not the words of consecration, nor consequently the cause of Transubstantiation.

Cardinall *Bellarmine.*] *It is not altogether improbable that there is no expresse place of Scriptures to proue Transubstantiation, without the declaration of the Church (as* Scotus *said) for although the Scriptures seeme to vs so plaine, that they may compell any but a refractary man to beleeue them, yet it may iustly be doubted, whether the Text be cleare enough to inforce it, seeing the most acute and learned men, such as* Scotus *was, haue thought the contrary.* Thus the learned Cardinall, who at first did confidently affirme, that the words, *This is my body, were of the essence of the Sacrament, and did effect that which they did signifie*; vpon the examination of witnesses of his owne side, confesseth, *Meritò*

Secundò dicit Scotus, non extare locum vllum Scripturæ tam expressum, vt sine Ecclesiæ determinatione euidenter cogat Transubstantiationem admittere, atq; id non est omninò improbabile. Nam etiam si Scriptura, &c. —tamen merito dubitari potest cum homines doctissimi & acutissimi quales inprimis Scotus fuit, contrarium sentiùt. Bell. de Euchar. lib. 3. ca. 23. Tom. 3. sect. secunda.

ritò dubitari potest, &c. It may iustly be doubted, whether the Scriptures doe prooue the bodily presence; and we all know and confesse, that a doubtfull opinion cannot be made an Article of Faith. From which confessions I may truly inferre; If the consecrated bread bee neither transubstantiated by Christs benediction before those words were vttered, as *Aquinas*, the *Romane Catechisme, and the Masse-Priests* commonly affirme; nor by the words, *This is my body*, vttered after the Benediction, as the Archbishop of *Cæsarea*, Cardinall *Caietan*, and others do affirme: then certainely there are no words in Scripture to proue Transubstantiation for an Article

cle of beliefe.

I proceed from Scripture to Fathers: *Alphonsus a Castro* was a diligent reader and obseruer of the ancient Fathers, yet after great study, and long search in their writings, returnes this answere: *Of the conuersion of the body and blood of Christ there is seldome mention in the ancient Fathers.* And the reason is giuen by another learned Writer of his own side: *In the Primitiue Church it was beleeued for a point of Faith, that the body of Christ was contained vnder the formes of bread and wine, but it was not beleeued as a matter of faith, that after consecration the substance of the bread was conuerted into the body of Christ.* And howsoeuer our Aduersaries pretend anti-

De Transubstantiatione panis in corpus Christi rara est in antiquis Scriptoribus mentio. Alphon. lib. 8 contra hæres. verbo Indulgentia. In Primitiua Ecclesia de substantia fidei erat, corpus Christi sub speciebus contineri, tamen non erat de fide substantiam panis in corpus Christi conuerti, & facta consecratione illunc recedere] [o. Tribarne in 4. d. 11. q. 3 disp. 42. ss. 1.

antiquity and vniuersality of Fathers for their doctrin; yet Saint *Austin* is so wholly ours in this point, that *Maldonat* the Iesuite noting his exposition vpō those words of Scripture: *The Fathers haue eaten Manna, and are dead, &c.* makes this confession: *I am perswaded, that if Saint* Austin, *being so great an enemy to heretikes, had liued in these our dayes, would haue been of another minde, when hee had once perceiued the Caluinists interpretation to bee almost the same:* and *Gregory de Valentia*, obseruing the manifest testimonies of *Theodoret* (*viz.*) That the *consecrated elements did remaine in their proper substance, and shape, and figure*; returnes the like answer: *It is not to be marueiled, if*

The like place out of *Vasq.* infra. p. 160.

Hoc dico persuasum me habere, Sanctum Augustinum, si nostrâ fuisset ætate, longè aliter sensurum fuisse hominem omni hæreticorum generi inimicissimum, cū videret ad eundem ferè modum Caluinistas hunc & illum D. Pauli locum interpretari. Maldon in Ioh. 6. v. 50. num. 80. 81.

Minimè mirum est, si vnus aut alter, aut etiam aliqui ex veteribus minimè considerate & rectè hâc de re senserint. Greg. de Valent. de Transubstant. lib. 2. cap. 7. Cusan. exercit. lib. 6.

if one or more of the ancient Fathers (before the question of Transubstantiation was thorowly debated in the Church) haue both thought lesse considerately and truly concerning Transubstantiation. And this is an answer (saith he) *briefe, and simple, and no way inconuenient.* Thus it seemes *Theodoret* with other Fathers were ignorant of the greatest mysteries of their saluation. And S. *Austin* did not rightly vnderstand the corporall presence; for hee would haue changed his opinion, if hee had liued in these dayes. But their learned Cardinall *Cusanus* is not so reserued in his opinion of the Fathers, he speaks plainly and openly; that *certaine of the Ancient Diuines are found*

found of this minde, that the bread in the Sacrament, is not transubstantiated or changed in nature, but remaineth still, and is cloathed with another substance more noble then it selfe. And for conclusion of this point, many Writers and Schoolemen in their owne Church, are so farre from granting Antiquity and Vniuersality to this doctrine, that they professe, the Tenet of Transubstantiation was lately receiued into the Church for a point of faith.

Scotus tels vs, that *before the Councell of Lateran, Transubstantiation was not beleeued as a point of faith.* This did *Bellarmine* obserue as a thing remarkable in *Scotus*, although he doth not approue the same. And *Suarez* his fellow

Nota. *Vnum addit Scotus, quod minimè probandum, quòd ante Lateranense Concilium non fuisset dogma fidei. Bellar. lib. 3. de Euchar. cap. 23.*

fellow Iesuite professeth *The Schoolemen, which teach that the doctrine of Transubstantiation is not very ancient, ought to be corrected, such as Scotus was.* It is confessed then, that *Scotus*, and other Schoolemen did acknowledge Transubstantiation for a new doctrine; & it is most probable, that such Schoolemen as lived not long after the Councell of *Lateran* (where that doctrine was decreed for a point of faith) best vnderstood the Tenets of those times. In like manner, *Durand*, and some of his fellow Schoolemen after him, professed openly, that *the materiall parts* (or substance) *of the Sacramentall bread remain vnconuerted.* These testimonies are so cleare and euident

Suar. in 3 Tom. in Eucher. disp. 70. sect. 2. p. 602.

Scotus quod vniuersa Scotistæ, quod sciam, pro-bant. Durandus, qui ante Lateranense Concilium floruit, de Eucharist. lib. 5. de Eucharist. cap. 3.

euident to the world, that *Bellarmine* doth confesse and auoid that saying of *Scotus* with *à minimè probandum, &c. it must not bee allowed*; and as touching *Durand*, he answereth, *his doctrine is heretical, but he is no heretike, because he is ready to submit to the iudgement of the Church.*

Bell. de Euchar. lib. 3. c. 13. Sect. 3. Tom. 3.

To let passe *Wickliffe*, the *Waldenses*, and others who were condemned for heretikes for professing the same doctrine; their owne Proctors, *Hostiensis* and *Gaufridus* tell vs, that there were others in those dayes, who taught, that the substance of bread did remaine; and *this opinion, say they, was not to bee rejected.* If we descend to this last age, their owne learned *Tonstall* professeth, that the beliefe

Durand. in 4. Sent. dist. 10. q. 1. num. 13.

beliefe of Transubstantiation within lesse then 500. yeeres, was a matter of indifferency, not an Article of faith. *Of the manner & meane* of the reall presence, *how it might be either by Transubstantiation, or otherwise, perhaps it had been better to leaue to euery man, that would be curious, to his owne coniecture, as before the Councell of Latera[illegible] left:* and lastly, their owne *Erasmus* concludes with *à sero definiuit Ecclesia, &c. It was late ere the Church defined Transubstantiation.*

De modo quo id fieret fortasse satius erat, curiosũ quemq; relinquere coniecturæ, sicut liberum fuit ante Concilium Lateranense. Tonstall de Eucha. lib. 1. pag. 46. Eras. Annot. in 1. Corinth. 7.

Since therefore the Protestant faith, touching the Spirituall and Sacramentall participation of Christs body, was generally taught and beleeued in the former and the latter ages, since the doctrine

ctrine of Transubstantiation hath no Vnitie amongst the Romish Authors, no Vniuersality amongst the ancient Fathers, no certainty in the sacred Scriptures; Saint *Austins* profession shall bee my conclusion: *Whether concerning Christ, or his Church, or any thing that appertaineth to our faith and life, I will not say, if we (who are no way to be compared to him that so spake) but if an Angell from heauen shall preach vnto you any thing, besides that you haue receiued in the Legall and Euangelicall Scriptures, let him be accursed.*

Siue de Christo, siue de Ecclesia, sine de quacunq; aliâre, quæ pertinet ad fidem nostram, non dicam nos, nequaquam comparandi ei qui dixit, sed si Angelus de Cœlo vobis annunciauerit præterquam quod in Scripturis Legalibus & Euangelicis accepistis, Anathema sit. Aug. Contr. liter. Petil. lib. 3. cap. 6. Tom. 7.

Par.

Parag. 3.

Priuate Masse.

IT is decreed by the Councell of *Trent*: *If any shall say, that Masses, in which the Priest alone doth communicate, are vnlawfull, and therefore ought to be abrogated, let him be accursed.* Here is a Curse proclaimed against all, or any, that shall condemne priuate Masse as vnlawfull; and herein the Protestants stand in danger of a cursing Councell. For it is an Article of the Reformed Church: *Priuate Masses, that is, the receiuing of the Eucharist by the Priest alone, without a competent number of Com-*

Si quis dixerit, Missas, in quibus solus sacerdos Sacramentaliter communicat, esse illicitas, ideoq; abrogandas, Anathema sit Concil. Trident. can. 8 Sess. 22.

Artic. of Ireland Art. 100.

Communicants, is contrary to the institution of Christ, and the practice of the Primitiue Church: and hence it will follow, that Priuat Masse is vnlawfull, and therefore to be abrogated. Now he that curseth vs, curseth Christ that ordained it, and God that commanded vs to obserue it. It was the answer in the like case made by a right Reuerend and learned Prelate of our Church: *If we haue altered any part of Christs Institution, curse on in Gods name, and let your curses take effect, but if the celebration of our Mysteries be answerable to his Will and Word, that first ordained them; you curse not vs, whom you would hurt, but him, that your cursed tongues cannot hurt, which is God to be*

B. *Bilson* Differ. betweene Christ. Subiect. & Antichrist. Rebel. *pa.* 657.

be blessed for euer.

The Communion, which is vsed, together with Priest and people in our Church, is deriued from Christ himselfe; For the Euangelists tell vs, *Christ tooke bread, and when he had giuen thankes, he brake it, and gaue it to his Disciples:* he tooke bread, that he might breake it; he brake it, that he might giue it: he gaue it, that they should eate: and so much Christs words declare, which are both plurall, and spoken to others; (*Take yee, eate yee*) not singular, or to himselfe alone; as if the whole course of Christs actions and speeches intended the deliuering of the Sacrament vnto others. After Christs Passion, the Apostle *Saint Paul* giues

Mat. 26. Marke. 14. Luke 22.

giues this charge to the *Corinthians*; *Bee yee followers of me, euen as I also am of Christ.* And in the same Chapter he shewes, wherein they should imitate Christ; *When yee come together (to eate the Lords Supper) tarry one for another, that yee come not together vnto condemnation:* and as if he had foretold by the Spirit of Prophecy, the doctrine of these times, he puts the question forcibly to the Masse Priests; *The Cup of blessing which we blesse, is it not the Communion of the blood of Christ?* as if hee had said, therfore it is called a Communion, because it is a common Vnion of Priests and people; otherwise, (saith *Hugo*) *it is called a Communion, for that the people in the Primi-*

2. Cor. 11. 2.

This was spoken of the Sacrament. *Aug. Epist. 118. Tom. 2.*

1. Cor. 10. *Post hæc dicitur communio quæ appellatur, vt omnes communicemus, vel dicitur communio, quia in Primitiuâ Ecclesia populus communicabat quolibet die. Hugo Cardin. in speculo Ecclesiæ.*

Primitiue Church did communicate euery day (together.)

Looke vpon the ancient *Councels* in the Romane Church, and they are witnesses of our doctrine without exception. It was ordained *by the Councell* at *Nantes*, that no Priest should presume to celebrate the solemnities of the Masse alone: for say they; *to whom doth the Priest say, The Lord be with you; and, Lift vp your hearts; and, We giue thankes vnto the Lord; when there is none to make answer? or whom doth he inuite to pray with him? when he saith, Let vs pray, being none to pray with him? Therefore let this ridiculous superstition be banished from the Cloysters of Monkes.*

Concil. Nanetense. cap. 30. apud Cassan. pl83.

Pope *Innocent* the *Third* about

about (400.)yeeres ago, obseruing that this decree could not accord with the Masses of his times, wherein the Priest alone did partake of the Altar: deuised this answer to make good their new doctrine: *We must piously beleeue, that the Angels accompany them that pray according to the saying of the Prophet: I will sing Psalmes to thee in the presence of the Angels?* And *Bellarmine* also rightly obseruing, that it would bee thought a mockery for the Priests to say: *As many of (vs) as haue receiued of the Sacrament*: when as none but the Priest alone did receiue, renders the meaning of those sayings with this conceit: *Those words were spoken both for the present Communi-*

Piè credendum est, quòd Angeli Dei comites assistant orantibus, secundùm illud Propheticum; In conspectu Angelorum psallam tibi. Innoc. 3. lib. 2. cap. 24.

Bellar. Tom. 3 de Missa lib. 2. cap. 10.

canis, if any were present, and also for those who did communicate elsewhere. So that sometimes the Angels, somtimes the absent doe supply the roome of those that should be present. It were no hard matter to cite ancient *Fathers* for the Visibilitie of our Church in this point of doctrine. But our aduersaries shall saue me the labour in this kinde. Because you shall heare them make their owne confession, that their priuate Masse was altogether vnknowne to the Primitiue Church in the best and first ages:

Cochleus] *Anciently all the Priests and people did communicate together, as appeareth by the Canons of the Apostles, and writings of ancient Fathers: but*

Cum ille communicandi mos non amplius apud nos obseruetur, non minus Laicorum, quàm sacerdotum desidiâ & negligentiâ; inuenit, & introduxit Spiritus Sanctus pium huius negligentiæ supplementum, per Missarum, quas soli sacerdotes peragunt, frequentationem.

Cochl. de Sacrificio Missæ, contra Musculum Cass. Lyturg. cap. 35. pag. 86.

In Primitiua Ecclesia omnes qui celebrationi Missarum intererant, singulis diebus

but now since the order of communicating together, hath ceased by the negligence of Priests and Pastors, the holy Ghost hath taught vs a remedy against their slothfulnesse in celebrating of Priuate Masse.

Durandus Mimatensis] In the Primitiue Church, all that were present at the celebration of the Masse, did euery day communicate, because all the Apostles did drinke of the Cup according to Christs commaund; Drinke yee all of this: and their oblation was a great loafe, sufficient for all, which the Grecians are said to continue to this day.

Odo Cameracensis] In the Primitiue Church they neuer had Masses without the conuention of the people to communicate together; afterwards it grew to a custome in the Church,

communicare solebant, eo quod Apostoli omnes de calice biberunt, Domino dicente, Bibite ex hoc omnes: Offerebant enim magnum panem & omnibus sufficientem, quod adhuc Graeci seruare dicuntur. Durand. Rat. 4. cap. 53 Antiquitus in vsu Ecclesiæ non fuisse, (vt) etiam nullæ Missæ sine Collecta, hoc est, cætu aliquo vna offerentium & Sacramenta participantium agerentur, &c.

Odo in expos. Canonis. Olim in Primitiua Ecclesia singulis diebus qui Canoni Missæ intererant,

to haue priuat and solitary Masses especially in Cloysters.

Belethus] Wee must know for certaine, that in the Primitiue Church, all those that were daily to bee present at the Canon of the Masse, were wont to communicate.

Hugo Cardinalis] It is therfore called a Communion, because the people in the Primitiue Church did communicate euery day together.

Durandus Tholosanus] In the Infancy of the Church, the Christians which were present at the celebration of the mysteries, after the blessing were wont to communicate.

Micrologus] We must know according to the ancient Fathers, that the Communicants onely were wont to bee present at the Mysteries, and therefore before

solutes fuisse communicare, sed postea, &c. Beleth. in Explicat. Canonis c. 50. Dicitur communio, quia in Primitiua Ecclesiâ populus communicabat quolibet die. Hugo in speculo ecclesiæ. Initio nascentis Ecclesiæ Christiani, qui celebrationi Missæ aderant, post acceptum panem communicare solebant. Durand. de ritibus c. 58. Sciendum iuxta antiquos Patres quòd soli communicantes mysterijs interesse consueuerint, &c. Microlog. de eccles. obseruat.

before the Communion, the Catechismens & Penitents, which were not prepared to communicate, were commanded to depart.

Cassander Ex Micrologo] It cannot be said properly to be a Communion, but where some people are partakers of the same sacrifice with the Priest; and all the best learned doe acknowledge, that to haue been the ancient custome of the Romane Church.

Innocentius the third] In the Primitiue Church, euery day those that were present at the Sacrament, were wont to communicate; but the number of the faithfull increasing, it was appointed they should communicate onely on the Lords day: afterwards, by reason this custome was neglected, it was ordered,

Propriè communio dici non potest, nisi plures de eodem sacrificio participant, & quidem hunc antiquum esse Rom. Ecclesiæ morem, &c. Cassand. de sa. liturgijs Missis.

In Primitiua quidem Ecclesia singulis diebus qui celebrationi Missarum intererant, communicare solebant, sed excrescente multitudine, &c. Innocent. 3. lib. 6. de Myster. Miss. c. 5.

dered, that euery Christian should celebrate the Communion thrice euery yeere; and at last this remedie was found out, that in stead of the Communion, which was the Mysterie of vnity, they should greete one another with an holy kisse.

Iohannes Hoffmeisterus] The thing it selfe doth speake and cry aloud, both in the Greek and Latine Church, that not onely the sacrificing Priest, but the other Priests and Deacons, and the rest of the people, or at least some part of the people did communicate together; and how this custome ceased, it is to bee wondred; and it is to be endeuoured that this good custome may be restored to the Church.

Master Harding] That others doe commonly forbeare to communicate with the Priest,

Res ipsa clamat tam in Graeca, quam Latina Ecclesia, non solum sacerdotem sacrificantem, sed & reliquos presbyteros, Diaconos, necnon & reliquum populum, aut saltem populi aliquam partem communicasse, quod quomodo cessauerit, &c. Cassand. Consult. de salit. Miss. pag. 966.

Iewel in cap. of priuate Masse, initio, pag. 3.

is through their owne default and negligence, not regarding their owne saluation: whereof the godly and carefull Rulers of faithfull people haue since the time of the Primitiue Church alwaies much complained.

Iustinian] In ancient times that which the Greeke Church vseth at this day of one loafe of bread consecrated, diuers parts were distributed to all, that by their Communion, their Vnion with Christ might bee more plainely expressed.

Bellarmine] Although there is no expresse testimony amongst the Ancients, to testifie, that they at any time offered sacrifice without some one or more, communicating with the Priest, yet it may be gathered by coniectures. So that there is no certaine proofe of Antiqui-

Olim, quod etiam nunc Graeci vsurpant, ex vno eodemq; pane consecrato delibatæ particulæ singulis tribuebantur, vt melius vnio & coniunctio cum Christo, atq; apertius significaretur. Iustinianus 1. Cor. 10. Nunquam expresse legitur à veteribus oblatum Sacrificium sine communione alicuius vel aliquorum præter ipsum Sacerdotem. Bellar. lib. 2. de Missa, c. 9.

tie for this point of faith, but onely by coniectures, as *Bellarmine* himselfe confesseth.

Thus you haue heard many of the best learned Romanists, witnessing the antiquitie of our doctrine, and consequently intimating the noueltie of their owne. And it seemes the learned Fathers of the Trent Councel, were very sensible of that doctrine which the ancient Fathers taught; and proclaimed for the right Communion in their Church, and thereupon you shall obserue, the Councell concludes in that Canon of Priuate Masse, with a well-wishing to the Protestant doctrine; *Optaret quidem Sacrosancta Synodus, &c. The*

Concil. Trid. cap. 6. Sess. 22

sacred

sacred Councell could wish, that the faithfull people which stand by, would communicate with the Priest, not onely in spirituall affection, but in Sacramentall participation; and the reason is there rendred by the Councell: *Because it would bee more fruitfull and more profitable for the Receiuer.* Behold, out of the same mouth proceeds cursing and blessing; in the first part of the *Canon*, the Councell doth *accurse all those that terme Priuate Masses vnlawfull, and therefore to bee abrogated*; in the next place, they wish they were restored to the ancient custome for the benefit of the Receiuer. So that from the particular confessions of many learned Romanists, our

Quòd huius Sanctissimi sacrificij fructus vberior proueniret.

Concil. Ibid. Con. Trid. ibid. Can. 8.

Communion of Priests and people is adiudged more ancient, and from the generall confession of a generall Councell, our Communion is concluded to bee more fruitfull.

Iewel Artic. 1. in initio. p. 9. 10.

But put the case [saith *Master Harding*] *that the people might be stirred to such deuotion, as to dispose themselues worthily to receiue their housell euery day with the Priest, as they did (in the Primitiue Church) what would these men haue to say?* Surely, if our aduersaries would leaue their Priuate Masse, and returne to our Communion agreeable to the practice of Christ and his Apostles; I presume these men, that is, the Protestants would say, that the Masse-Priests need not

not then so much complaine of the Noueltie of our doctrine. And yet one thing more I will adde; that albeit this point of doctrine were reformed and restored by them to the Primitiue sincerity, (from which they confesse to haue digressed:) yet I say farther, that they stand guilty of the like nouelty, and corruptions in the Articles of their owne late Creede, which haue also as much need of Reformation, euen by the Testimonies of the best learned amongst themselues; as shall be presented in the next place.

Parag.

Parag. 4.

The seuen Sacraments.

Bulla Pij Quarti Artic. 3. Con. Trid. p. 441. Colon. 1610. & 1615.

IT is the *third Article* of the Romane Creed, that there *be truly and properly seuen Sacraments of the new Law, instituted by our Lord Iesus Christ, and necessarie to the saluation of mankinde.* This Point of faith was grounded vpon the Authoritie of the Councell of *Florence*, and the *Councell of Trent: the one did insinuate the number of seuen Sacraments: the other did expresly decree it for an Article of faith* (saith *Swarez*) but becauſe the Romaniſts relie wholly vpon the *Trent* Councell, it will not be amiſſe

Suarez disp. 12. Sect. 1.

amisse to examine that Decree, and thereby to obserue with what Vnitie and Consent their Proselytes haue pursued this doctrine of faith.

The Councell of Trent hath defined and declared, *If any shall say, that all the seuen Sacraments of the new Law were not instituted by Christ, or that there are more or lesse then seuen, viz. Baptisme, Confirmation, the Eucharist, Penance, Extreme Vnction, Orders, and Matrimonie; or that any of these is not truly and properly a Sacrament, let him be accursed.* This Trent Decree is so preualent with the Church of Rome, that *Bellarmine* protesteth: *This testimonie ought to suffice, if they had no other.* And surely it will appeare, that

Concil. Trid. sess. 7. can. 1. Abluo, firmo, cibo, pigeo, vngis, & ordinas, vxor. Gerson de 7. Sacram. p. 69.

Quod testimonium, etiamsi nullum haberemus aliud, deberet sufficere. Bellar. Tom. 3. de effectu Sacr. l. 2. c. 25.

that other testimonies are scarce and few; and therefore it may bee thought a strange saying; that one testimony of a late Councell might suffice for an Article of faith, which by his owne Tenet requires Antiquitie, Vniuersalitie, and Consent; yet this Cardinall proceeds further, & tels vs, the authoritie of this Councell is so auaileable for this point, yea for all Articles of faith; that, *If we should take away the credit of the present (Roman) Church and present Councell of Trent, the decrees of all other Councels, nay, euen Christian Faith it self might be called in question.*

Si tollamus authoritatem præsentis Ecclesiæ & præsentis Concilij; in dubium reuocari poterunt omnium aliorum Conciliorum decreta, & tota fides Christiana. Idem, ibid.

If (by Christian faith) the Cardinall vnderstand the present Romane faith, without doubt this saying is most true;

true; for if we consider their misinterpreting the *Ancient Creed*, and there creating of a New, it cannot possibly be defended, but by the Romane Church, & the Trent Councel; but if he mean the generall and saving faith of all true beleevers, I may truly say, this Tenet is a foundatiõ of Atheisme. For who can truly say, that the word of Christ is not alone sufficient for the faith of all beleeving Christians? It is the voice of the blessed Apostle, *I have not shunned to declare unto you all the counsell of God*: Acts 20. 27. And *Bellarmine* himselfe is forced to confesse, *That all those things are written by the Apostles, which are necessarie for all men, and which the*

See D. Featly in his writ of Error against the Appealer. p. 54. 55.

the Apostles preached generally to all. Besides, how can the faith of Christians depend vpon a Church, which is fallen from the faith? or how can a general beliefe of Christianity, relie safely vpon a Councel, that is disclaimed by the greatest part of the Christian world, viz. by England, by France by Germany? &c. But to let passe the Heluetian, the Scotrish, the Germane, and the Englisn Churches, what will become of the ancient Church of Rome? nay what will become of their owne Schoolemen in the latter ages? did they all beleeue and teach, that there were neither more nor lesse, then seuen Sacraments? did they maintaine that

that they were all instituted by Christ? did they professe, that they were all truly and properly Sacraments of the new Law? If any learned men aliue shall prooue, that the seuen Trent Sacraments were instituted by Christ, and that all the Fathers, or any one Father in the Primitiue Church, or any known Author for about a thousand yeeres after Christ, did teach, that there were neither more nor lesse then seuen, truly ad properly so called, and to be beleeued of all for an Article of faith, (all which is the constant doctrine of the Church of Rome) let the *Anathema* fall vpon my head.

First it is agreed on both sides, that the Sacraments of the

the new Law were instituted by Christ (for hee onely hath authoritie to seale the Charter, in whose authority onely it is to grant it.) Now as Princes seales confirme and warrant their deeds and charters, so doe the Sacraments witnesse vnto our consciences, that Gods promises are true, and shall continue for euer. Thus doth God make known his secret purpose to his Church: first he declareth his mercies by his word, then he sealeth it, and assureth it by his Sacraments. *In the Word we heare his promises, in the Sacraments wee see them.* The difference then betwixt the Church of Rome and vs stands in this; in the two proper Sacraments of Baptisme and the Lords

Lords Supper, wee haue the element and the institution; in the other fiue there wanteth either of these. And therefore in a proper sense or meaning are not to be taken for Sacraments. In Baptisme the Element is water; in the Lords Supper bread and wine. Baptisme hath the words of Institution; *Teach all Nations; baptizing in the name of the Father, and the Sonne, and the holy Ghost:* The Lords Supper likewise hath the word of Institution: *Do this in remembrance of me.* And therefore we say, these two are properly and truly called Sacraments, because in them the Element is ioyned to the Word, and they take their ordinance from Christ, and be visible signes of

Mat. 28. 19.

Luk. 22. 19.

of an inuisible sauing grace. The other fiue we call them not Sacraments, because they haue not the like institution. *Confirmation* was ordained by the Apostles; but the Trent Councell confesseth, the Sacraments are ordained by Christ. *Pennance* and *Orders* haue not any outward element ioyned to the Word. And *Matrimonie* was not ordained by Christ in the new Testament, but by God himselfe in Paradise. Besides, the grants and seales of Christ, (viz. the Sacraments) are the peculiar and proper possession of the Church of Christ. Insomuch as *Turkes* and *Infidels* may haue the benefit of marriage out of the Church, yet cannot haue the benefit of

Christs

Christs Sacraments, which belong onely to his Church. And lastly, it passeth our vnderstanding to conceaue, how Marriage should bee a Sacrament, when as it containeth not grace in it selfe, nor power to sanctifie. And how it should be counted an holy thing (as euery Sacrament is termed) and yet must be forbidden to many Christians; Yea to maintaine, that rather fornication (in the Priests case) must be tolerated before it; what Christian eare can heare with patience such grosse incongruities? If therfore a generall Councell shall accurse not onely those, that denie the number (but *si quis dixerit*) *If any shall say, there are either more or lesse then seuen,*)

Vasquez acknowledgeth Matrimony to be no Sacrament properly. *Infra* p. 161.

uen,) then woe be to all the ancient Fathers. For if they be conuented before the Councell, they wil all stand guilty of this curse.

De latere in cruce pendentis lăcea per illud Sacramenta Ecclesiæ profluxerunt, Aug. in Ioh. Tract. 15.

Accursed be *Ambrose*, and *Austin*, and *Chrysostome*, and *Bede*; for they taught, that out of the side of Christ came the two Sacramẽts of the Church, Bloud & Water; but that there were neither more nor lesse then seuen, they taught not, they beleeued not.

Isid. Originũ siue Etymol. lib. 6. c. 18.

Accursed be *Isidore*; for he accounteth but of three Sacraments, viz. *Baptisme*, and *Chrisme*, and the *body and bloud of Christ*.

Part. 4. q. 5. memb. 2. art. 1. qu. 3. &c.

Accursed bee *Alexander ab Hales*; for he saith, there are onely foure, which are in any sort properly to be sayd Sacra-

Sacraments of the new Law; and the other three ſuppoſed Sacraments had their being before.

Accurſed bee the Author bearing the name of *Cyprian*; for hee mentioneth onely fiue Sacraments, and one of them is *Ablutio pedum*, waſhing of the Apoſtles feet, which is none of the ſeuen Sacraments.

Cypr. Serm. de ablutione pedum.

Accurſed be *Durand*; for he alloweth but ſix proper Sacraments. For *Matrimony* (ſaith he) is not a Sacrament ſtrictly and properly ſo called, as other Sacraments are.

Matrimonium non eſt Sacramentum ſtrictè & propriè dictum, ſicut alia Sacramenta nouæ legis, ſed eſt, &c. In lib. 4. Diſt. 26. q. 3 Hæc duo ſola Sacramenta in Euangelijs manifeſtè tradita legimus. Beſſa. de Sacram. Euchar.

Accurſed bee Cardinall *Beſſarion*; for he fully concludeth with the Proteſtants; *We reade of two onely Sacraments, which were deliuered*

vs

vs plainely in the Gospell.

I need not insist much vpon the deniall of the certaine and definite number of seuen Sacraments, to bee knowne to the Fathers. For Cardinall *Bellarmine* by way of preuention giues vs to vnderstand; that, *The Protestants ought not to require of them to shew the number of seuen Sacraments, either in Scriptures, or Fathers: For that wee cannot shew the number of two, nor three, nor foure:* Besides *it is sufficient* (saith he) *that the Fathers in diuers places, and diuers Fathers of the same Age in some place make mention of those Sacraments.* The number therefore (by our Aduersaries confessiō) is not expected to be shewed, or acknowledged in the Primitiue

Non debere aduersarios petere, vt ostendamus in Scripturis, aut Patribus nomen Septenarij numeri Sacramentorum. Nam nec ipsi ostendere possunt nomen binarij, vel ternarij, vel quaternarij. Scriptura enim, & Patres non, &c. Bell. de effectu Sacram. lib. 2. cap. 24.

mitiue Church. And therefore it is so much more to be wondred, why the Romane Church should presume to impose the peremptory number of seuen, with a curse vpon all them that beleeue them not.

Satis esse debet, quòd Patres in variis locis, aut certè varij Patres eiusdem ætatis omnia septem Sacramentorum alicubi meminerint. Idem cap. 27.

If the Fathers had made mention of the seuen *Trent* Sacraments (onely) (although they had neuer mentioned the number of seuen) there might haue been some plea for the number also. But when they call many things by the name of Sacraments, which had a mysticall sence, because they were types and figures of holy things; nay more, when they did insist sometimes in the number of two, and so restrained the Church to the definite

number of two onely. It is no way probable, that those fiue Sacraments were of other account with them, then other holy things, which they called Sacraments. For had the Fathers beleeued, that those Sacraments had beene instituted by Christ, (as the now Church of *Rome* doth professe) they would of necessity haue concluded them for true and proper Sacraments of the Church. And then without doubt the Fathers, who were elegant, in the application of such mysteries, would haue easily found in them the mysterie of the number of seuen.

Saint *Ambrose* in his Treatise of the Sacraments diuided into six bookes, makes no

no mention but of two. And in his first book and first Chapter, proclaimes to the beleeuers of his age: *De Sacramentis, quæ accepistis, sermonem adorior: I speake of the Sacraments, which you haue receiued:* that is to say, of those Sacraments, which the Church hath taught and declared vnto you. And that you may rightly vnderstand, what the Romane Church professed concerning the number of Sacraments in those dayes, Saint Austin tels vs, *Our Lord, and his Apostles haue deliuered vnto vs a few Sacraments in stead of many, and the same for performance easie, for signification most excellent, for obseruation most reuerend; as is the Sacrament of Baptisme, and the cele-*

Quædam pauca pro multis. Aug. de doct. Christ. li. 3. c. 9. Tom. 3.

Castissima.

bration of the body and bloud of our Lord. And in another place lastly cõcludeth them both in the number of two: *Hæc sunt Ecclesiæ gemina Sacramenta; These be the two Sacraments of the Church.* If we looke beyond those times, *Chrysostome* commenting vpon these words, *Exiuit sanguis & aqua*; telleth vs, *that those fountaines flowed not simply, by accident; Sed quoniam ex ambobus Ecclesia constituta est:* But because out of those two (Sacramẽts) the Church is framed, or consisteth. If we looke below them, *Theophylact* speaking of the miraculous manner of Water and Bloud, that came out of the side of Christ, declareth the same doctrine of two Sacraments; saying in the like

Augustin. de Symbol. ad Catechum. l. 2. c. 6. Tom. 9.

Chrysost. on Ioan. Hom. 84.

Vide Cyrill. Hierosol. in Catech. suis Theoph. in Ioan. 19.

like manner; *These things are not simply done; but because per duo illa, by those two* (Sacraments) *the Church is made, and doth consist; For by the Water wee are regenerate, by the body and blood we are fed.* And in the time of *Charles* the Great *Paschasius* an Abbot speakes plainely, and in few words; *The Sacraments of Christ in the Church are Baptisme, and the body and blood of Christ.* And although in the later Editions the word (Chrisme) is crept in betwixt Baptisme and the Lords supper, yet it appeares plainely by the words following, that hee handleth not three Sacraments, but two onely (*viz.*) Baptisme and the Lords Supper; and thereupon expresly concludeth

Paschasius Cæs. Bibl. Bibliotb. PP. c. 3. Tom. 6. Sunt, ait, Sacramenta Christi in Ecclesia Baptismus, [& Chrisma] corporis, Domini & sanguis.

deth in the ninth Chapter in the number of two. *Ecce duo ista Sacramenta quid efficiunt: behold what those two Sacraments do effect.* And lastly, *Bessarion* their owne Proselyte, Bishop of *Tusculum*, professeth in expresse termes: *We reade of onely two Sacraments, which were plainely delivered in the Gospell.*

Per Baptismum ergo renascimur in Christo, & per Sacramentum Corporis & sanguinis, Christus in nobis non solùm fide, sed etiam vnitate carnis & sanguinis manere probatur. Eliath. cap. 9.

De Sacram. Euchar.

Signa, cum ad res diuinas adhibentur, Sacramenta vocantur. Aug. Ep. 5.

These learned Doctors rested in the faith of two Sacraments in their dayes, and yet notwithstanding called many things by the names of Sacraments. And the reason is given by *S. Austin*; *Signes, when they be applyed to godly things, be called Sacraments.* And in this sort many rites and ordinances in the Church are called Sacraments; because they signifie

se some holy thing. *Polygamy*, or marriage of many wiues S. *Austin* cals a Sacrament; as signifying *the multitude of the Gentiles, that should be subiect to God.* Againe he nameth the *signe of the crosse, Exorcisme, Holy bread* giuen to the Catechumenists (Nouices in the faith) by the names of Sacraments. Pope *Alexander* the first describeth *Holy water*, as a Sacrament. S. *Ambrose, Cyprian* and *Bernard* cals *Abrahams pedum*, washing of the Apostles feet, *Mysterium*, or a Sacrament. *Tertullian* calleth the *whole state of Christian faith*, a Sacrament. S. *Hilary* in sundry places speaketh of *the Sacrament of Prayer, the Sacrament of Fasting, the Sacrament of the Scriptures, the Sacrament of*

Aug. de bono coniugali, cap. 18.
Idem in Psal. 141.
Idem li. 4. de symbol. c. 2.
Idem li. 2. de peccatorum & remiss. ad Alex. 1. Epi. 1. cap. 5. Tom. 1. Concil.
Ambr. li. 3. de Sacra. c. 1.
Cypr. Serm. de lotion. pedum.
Bernard. de cœna Domini, serm. 1.
Religionis Christianæ Sacramentū.
Tertul. lib. 4. contr. Marcion. m.
Sacramentū orationis, Sacramentum esuritionis, Sacramentū Scripturarū, Sacramentū status, Sacramentum sitis, Hilar. in Mat. Canon. 11. & 12. & Canon 23.

Weeping, the Sacrament of Thirst. And S. *Hierome* speaking of the book of the Reuelation, tells vs there are in it, *Tot Sacramenta, quot verba*, as many Sacraments, as words. All these and many like signes and mysteries were called Sacraments by the Ancients, and yet are none of the seuen Sacraments, which the Church of Rome holdeth. So that if euery ordinance called a Mystery, or a Sacrament in Scriptures and Fathers, make a true Sacrament, they may decree seuenty Sacraments, as well as seuen.

Hieronym. epist. ad Paulinum.

As these men therefore cannot denie, that there is mention of the number of two Sacraments in the Fathers (and not of seuen) so likewise

likewise we haue confessed, that there is mention in the Fathers of many Sacraments besides these seuen. Now if *Bellarmines* reason stand good, that it is sufficient (for an Article of faith) that the Fathers in diuers places, or diuers Fathers in some places make mention of their *Trent* Sacraments, why should not all the Sacraments (before mentioned by the Fathers) bee concluded by the same reason for proper and true Sacraments, as well as their seuen?

Let vs descend frō the Fathers to the later Schoolemen; and vpon a reuiew of the fiue Sacraments, which we denie, you shall finde as little vnity amongst their own Schoole-men to proue

them true and proper Sacraments, as Antiquity and Vniuerſality amongſt the Fathers, to proue the number of ſeuen.

First, Touching *Confirmation*, *Alexander of Hales* ſaith, *The Sacrament of Confirmation, as it is a Sacrament, was not ordained either by Christ, or by the Apoſtles, but afterwards was ordained by the Councell of Melda.*

Sacramentū Confirmationis, vt eſt Sacramentum, non fuit Dominus inſtituit, non fuit Apoſtoli, ſed poſtea inſtitutum eſt in Cōcilio Meldēſi. Alex. Hal. part. 4. quæſt. 24. membr. 1.

2. Touching Penance, *Cardinall Hugo of Saint Victor in Paris*, excludeth it for a proper Sacrament, and admitteth holy water, which is none of the *Trent* Sacraments.

Hugo in lib. Sacram Perkins in his *Probl.*

3. Touching Extreme Vnction, *Where the Apoſtles are ſaid to haue anointed many ſicke, and healed them*: Cardinall

Mark. 6. 13. *Bellarm. lib. 1. de extr. vnct. c. 2. Iam. 5. 14. Ex hoc loco nec ex verbis, nec ex ſ-*

dinall Bellarmine makes answer, That Oyle was not the Sacrament of Extreme Vnction. And where Saint James saith, If any be sicke, let them anoint them with oyle, &c. Cardinall Caietan makes answer, The Sacrament of Extreme Vnction cannot be hence collected, either by the words, or by the effects, for that Vnction properly concernes the healing of bodily diseases, but the Vnction of the Romane Church is vsed onely for the sicke past recouery, and tendeth to the remission of sinnes. And (saith Suarez) both Hugo, and Peter Lombard, and Bonauenture, and Halensis, and Altisiodorus, the chiefe Schoolemen of their time, did deny this Sacrament

sed libris colligitur extrema Vnctio illa miraculosa, quam Christus instituit sanandis aegrotis — Nam textus premittit absolutionem infirmi & de remissione peccatorum non nisi conditionaliter loquitur & vnctio extrema non nisi in tertio articulo adhibetur, directè tendit ad remissionem peccatorum Caiet. in Iacob. 5. Nonnulli negarunt hoc Sacramentū fuisse à Christo institutū. Exiguo plane sequebatur, non esse veri Sacramenti] Suar. Tom. 4. disp. 39. §. 2. Ordinatio Episcopalis Sacramentum est veri & propriè dicti.

crament to be inflicted by Christ, and by plaine consequence (saith he) it was no true Sacrament.

4 Touching Ordination of Bishops; *Dominicus Soto* tells vs, it is not truly and properly a Sacrament.

5 Lastly, touching Matrimony; Cardinall *Caietan* confesseth with Saint *Paul*, *This is a great mysterie*, (saith he) *the learned Reader cannot inferre from thence, that Marriage is a Sacrament, for he said not, it is a Sacrament, but a Mysterie.* And to a conclusion, their owne Canonists tells vs; *The Diuines speake so vncertainly of the matter and forme of Matrimony, that he should be accounted a foole, who in so great difference of opinion would take vpon him to establish*

Hæc sententia certamis vestri a Dominico Soto, lib. 10. de Iustitia & iure & q. 1. art. 2. & in 4. dist. 24. q. 2. art. 2. Bell. de Sacram. Ordinis cap. 4.

Non habuit hoc loco prudens lector a Paulo vocatum esse Sacramentum. Non enim dicit Sacramentum sed mysterium hoc magnum est, &c. vere, &c. apud (saith he) Sacram. lib. 2. c. 3. Tom. 3 p. 149.

In matrimonij & forma bidg Sacramenti (viz.) Matrimonij statuendo, adeo sunt omnes sententiæ & variæ, adeo incertæ & ambiguæ,

a certaine and knowne doctrine. This also without doubt was rightly obserued by their learned Iesuite *Vasquez*; Hee knew well, that neither modern Diuines, nor ancient Fathers did conclude *Matrimony* for a true and proper Sacrament of the Church, and thereupon hee makes this profession to his Disciples: *Postquã singula loca Augustini perlegi, & attentè consideraui, &c.* After that I had diligently read and considered in the yeere 1588. all the places of Saint Austin, I found in euery appearance, that when he called Matrimony a Sacrament, he spake not of a Sacrament in a proper sense, but in a large signification: and therefore I thought it not fit, to alledge Saint Austins authority against the Heretikes

ne inepius futurus sit, qui in tam illorum autori tatem discrepantia, semper aliquem certè constantem, exploratam conetur efficere, Canus loc. Theol. l. 8. c. 5. *Vasqu.* Comment. & disput. in 3. partem Tho. c. 5. de Sacram. Matrim. Disp. 2. num. 30.

The like profession of his fellow Mr. Mason. See pag. 113. figure.

retikes in this controuersie.

Hee therefore that shall heare a Councell fearefully accursing all those that will not beleeue all the seuen Sacraments to be instituted by Christ, and yet shall neither find antiquity and vniuersality among the Fathers, nor vnitie and consent among the Schoolemen to make good the Article of that beleefe, shall haue iust cause to enquire vpon what ground the seuen Sacraments were first established in the Romane Church. What therefore may we thinke can be expected from these men, who enforce such a decree, from such a Councell, for a certaine and definite number of seuen?

Cassand. de numero Sacrament.

Cassander, who had examined

ned the Nouelty of this doctrine, giues vs to vnderstand, that some conceited wits found out a mysterie in the number of seuen; For otherwise *you shall finde none* (saith he) *before Peter Lombards time, who did determine the certaine nũber*. This is not onely probable, but true; for the *Trent* Fathers in honour of that number did argue especially for that purpose: that there were seuen vertues, seuen capitall vices, seuen Planers, seuen defects, which came from originall sinne; the Lord rested the seuenth day and the like. And Cardinall *Bellarmine* addes the like proofe for the number: seuen daies thou shalt not eate leauened bread: thou shalt shut vp the Leper seuen

Concil. Trid. hist. lib. 2.

Beller. de Sacram. in gener. lib. 2. c. 26. Tom. 3.

Secundum quod ordinantur contra defectum peccati, qui septuplex est.

seuen dayes; and they offered seuen Buls, and seuen Rams, and seuen Goats; and *Naaman* was commanded to wash seuen times in *Iordan*; & there are seuen Candlesticks, and seuen seales, and seuen bookes, and seuen Trumpets, and seuen Angels. And *from hence* (saith *Aquinas*) *appeares the number of seuen Sacraments.*

Ex his patet Septenarius Sacramentorum numerus. Aquinas. par. 3. q. 65. art. 1.

Tyraboſco.

The *Patriarke of Venice* was a graue & learned man, but hee was hardly driuen for proofes, when from fiue Barly loaues and two fishes he concluded seuen Sacraments. *The Creation of the World* (saith he) *was ended the seuenth day, and Christ satisfied the people with fiue loaues and two fishes, which make seuen. But that which An-*

Innoc. Gentiltet. Exam. concil. Trid. lib. 2. num. 26. Soſ.

drew

new said, There is a Boy here which hath five loaues and two fishes; must be vnderstood of the rancke of S. Peters successors, and that which is added, Make the people sit downe; signifieth, that saluation must be offered them by teaching them the seuen Sacraments. In like manner the Schoolemen, and especially *Bonauenture* for want of better proofes, is prodigall of his witty conceits in honor of that number. *For as much as the Sacraments* (saith hee) *are the weapons of the Church militant, the number must bee such likewise: for as it is said in the Canticles, Shee is terrible as an army with Banners; so she is terrible, and strengthened by the Sacrament of Confirmation: She is an Army, because conioyned and vnited with the Sacraments*

Bonauent. in 2 dist. 4. apud Chemnic. de Sacram. lib. 4. c. 2. f. 6. Tom. 4. p. 145.

crament of the Eucharist: she is likewise ordered by the Sacrament of Orders: and because some die, and some fall away, there is a necessity of supply through Matrimonie: after then are beaten downe, there is recovery by Penance: and because no man comes to an Army without an Ensigne, there is also the Sacrament of Baptisme: And lastly, those that depart from their warfare, are sealed with extreme Unction.

I could adde to these mystical conceits, the testimony of Sylvan, he tells us there is a woman, in whose forehead a name was written (Mysterium) he tels us further, this woman sate on a Beast that had 7. heads, and these 7. heads are seuen Mountaines, on which the woman sitteth.

Bestia Apocalyptica. Ranol. 17.

sitteth. Or as (*Victorinus*) expounds it, *on which the City of Rome sitteth.* But I confesse, I am no way delighted with such conceits, especially in a point of their faith, which they beleeue concernes their saluation: Yet this I say, If the belefe of our two Sacraments had bin grounded vpon such reasons, it had been as easie a matter for vs to haue proued a Mysterie in the number of two: for there are two great Lights, there are two Tables of the Law, two Cherubins, two Trumpets, two Swords, two Witnesses, but chiefly two Testaments, and from them onely wee produce our two Sacraments, but not conclude from them the number of two.

Fulk. in Rem. 17. 7.

If

If we consider therefore this Article of the Romane faith, both as it wants proofe of the ancient Fathers in the affirmatiue, and as it is declined, and not discussed by the latter Schoolemen in the Negatiue, our aduersaries shall haue little cause to denie the Visibilitie of our Church for our acknowledging two, and lesse reason to bragge of their marks of Antiquity and Vniuersality in the faith of their seuen. Touching our two, they were anciently beleeued, and are receiued by them and vs for true and proper Sacraments of the Church, touching *Confirmation, Penance, Orders, Matrimony*, they are receiued by the Church of *Rome* and vs,

but

but with this difference; they are decreed by them for true and proper Sacraments, they are receiued and allowed by vs for rites and Ordinances in our Church. Touching the two firſt, they are knowne and certaine, becauſe they were primarily ordained by Chriſt himſelfe: touching the other fiue, they had not that immediate Inſtitution from Chriſt, and thereupon the learned *Cardinall* is forced to confeſſe: *The ſacred things which the Sacraments of the new Law ſignifie, are threefold; the Grace of Iuſtification, the Paſſion of Chriſt, and eternall life; touching Baptiſme and the Euchariſt, the thing is moſt euident, concerning the other fiue, it is not ſo certaine.*

De Baptiſmo & Euchariſtia res notiſſima eſt, de aliis Sacramentis non eſt ita notum. Bellar. de Sacram. in genere. lib. 1. cap. 9.

Since

Since therefore some of their best learned denie, that all the seuen Sacraments were instituted by Christ; others acknowledge, they are not all true and proper Sacraments of the new Law; others confesse, that their owne fiue are not so certaine, as our two; *Saint Austins* profession shall bee my conclusion. *If wee, or an Angell from heauen, preach vnto you any thing concerning the faith* (of seuen Sacraments) *besides that you haue receiued in the Legall and Euangelicall Scriptures, let him bee accursed.*

August. contr. Petil. lib. 3. c. 6.

Parag.

Parag. 5.

Communion in both kindes.

IT is the sixt Article of the Romane Creed: *I confesse, that vnder one kinde only, all and whole Christ, and the true Sacrament is receiued.* This halfe Communion is created, or declared for an article of faith, and this article of faith is lately descended from the Councell of *Constance* (1400) yeeres after Christ; In which *Councell*, it was declared, that *Christ did institute in both kindes, and the Primitiue Church did continue it to the faithfull in both kinds.* But for weightie reasons (as they terme them) though con-

Concil. Constant. an. 1414. Tom. 4.

contrary to Christs institution, and the practice of all antiquity, they decreed an halfe communion, with this Caution: *that if any should obstinately maintaine, that it was vnlawfull, or erroneous to receiue in one kinde, he ought to be punished, and driuen out as an heretique.* So that by this Decree with a (*Non obstante*) in the Canon, (that is) *notwithstanding Christ did institute in both kinds, and the Primitive Church receiue it so,* I say, from the time of that Councell, (as it were in despight of God and man) the maintaining the whole communion, that is, in both kinds was adiudged Heresie. And which is most remarkable, this Councell, by reason the first sessions iudged the

Concil. Constant. Sess. 13

Gerson. de haeres. communicand. sub vtràque specie.

the *Councell above the Pope*, those first sessions were condemned, and reiected by the Councell of *Florence*, and the last *Councell of Lateran*. But for the last sessions, wherein the maintenance of the communion in both kinds was adiudged heretical, although it were decreed contrarie to Christs precept, and his holy Institution: yet the Councel in this point was allowed by Pope *Martin* the Fifth; and saith *Bellarmine, ab omnibus Catholicis recipitur*; it is receiued of all Catholiques. Neither can the Councell of *Trent* pleade ignorance, that they know not Christs Institution. For they pursue the decrees of the former Councell, and declare in like man-

Hoc concilium quantum ad prima: Sessiones, vbi desinit Concilium esse supra Papam, reprobatur, vt est in Concilio Florentino, & Laterano vlt, & quantum ad vltimas Sessiones, & ea omnia, quo probauit.

Martin 5. ab omnibus Catholicis recipitur.

Bellar. de Concil. & Eccles. lib. 1. cap 7. sect. Quinta. Act. 3. 14.

Concil. Trid. can. 3. Sess. 21.

nor, although our Saviour did exhibite in both kindes, yet may they say, the holy Catholique Church was not induced for iust causes to communicate the lay people, and the non-officiating Priest under one kinde (viz.) of bread only, and shall say they erred in so doing, let him be accursed.

Luc. 2.

He that shall heare two great Councels, the one accursing, the other accusing, all for heretiques, that denie the unlawfulnesse of one kinde, would gladly know what were those causes and reasons, that induced the Romane Church to decree flatly against *Christs* precept, and the example of the Primitiue Church. If neither the words, *Drinke ye all of this*, nor, *Doe this in remembrance*

Gerson, Tract. contra hæres. de communi. Late sub vtraque specie shewes the same.

of

of me, are binding precepts (as without doubt they are) must therefore Priests and people bee adiudged heretikes, and accurſed Chriſtians, becauſe they following Chriſts example, do hold the contrary practice to be vnlawfull? *It is not to bee doubted, but that is beſt and fitteſt to bee practiſed, which Chriſt himſelf hath done.* This is *Bellarmines* Confeſſion, this is ours. Beſides, how the Church of Rome ſhould create or declare a point of faith manifeſtly repugnant to Chriſts Word and his Inſtitution, and contrary to the practiſe of the Primitiue Church, and yet retaine the proper markes of their Church, which are pretended Antiquity, vniuerſality,

Bellar. de Euchar. lib. 4. c. 7. Tom. 3. ſect. Quæ vero.

and consent; this is a doctrin vnsearchable, & past finding out. In the mean time, I will tender thē the performance of my promise, which is, the confession of their learned Doctors in the bosome of their own Church, who are faithful witnesses in behalfe of our Church & doctrine, that the Cōmunion in both kinds, had known antiquity from Christ, and an eminent Visibility in the ancient Church; and that the halfe Communion was so farre from a point of faith, that it was not generally received in the true Church aboue a thousand yeres after Christ.

Salmer.] *Ingenuè & apertè confitemur morem generalem*

Salmeron] *Wee doe ingenuously and openly confesse, that it was a generall custome for the Lay people to communicate vn-*

der

der both kinds, as it is this day vsed amongst the Grecians, and was vsed in times past amongst the Corinthians, and in Africa.

Iohannes Arboreus] *Anciently the Lay people did communicate vnder both kinds, but now it is abolished.*

Thomas Aquinas] *According to the ancient custome of the Church, all those that were partakers of the Communion of his body, were partakers also of the Communion of his blood.*

Ruardus Tapper, Deane of Louayne] *It were more conuenient the Communion were administred vnder both kinds, then vnder one alone; for this were more agreeable to the Institution & fulnesse thereof, and to the example of Christ, & the Fathers of the Primitiue Church.*

Lyra] *In the 1. of the Co-*

extitisse communicandi etiam Laicos sub vtraque specie. Salm. Tract. 35.

Olim Laici communicabant sub vtraque specie, quod tamen antiquatum est. Arbor Theosophiæ lib. 8. 11.

Secundum antiquæ Ecclesiæ consuetudinem, omnes sicut communicabant, corporeita communicabant & sanguine. Aquin. in Ioh. 6.

Habito respectu ad Sacramentum, magis consonum est eius institutioni, &c. Cassand. sub vtraque specie, pag. 1034.

Est hic mentio de duplici specie, nam

rinthians and the eleuenth; there is mention made of the cõmunion in both kindes: for in the Primitiue Church it was giuen in both kinds to the faithfull.

Fisher the Iesuite.] Certain it is, that the Primitiue Church did very often and frequently vse the communion vnder both kinds, yea they were bound thereunto by the obligation of custom, not diuine precept.

Alphonsus de Castro.] Anciently for many ages, the communion in both kinds was vsed amongst all Catholiques, as appeares by the writings of many holy men.

Gregorie de Valentia.] The custome of communicating in one kinde, began in the Latine Church to be generally receiued, but a little before the Councel of Constance, where it was at last decreed

in primitiua Ecclesia sic debatur fidelibus, Lyranus in 1. Cor. 11.

D. White against Fisher in the Chapter of both kinds.

Alph.] Nam olim per multa secula sic apud omnes Catholicos vsitatum esse, ex multorum Sanctorum Scriptis didicimus. Alphons. de Castro contra haereses lib. 8. Verbo Eucharistia haereses. Quia vero consuetudo in Ecclesia Latina, &c. Greg. de Valent. de legit. vsu Eucharist. cap. 10.

decreed for a Law of all to be obserued.

Cassander] It is sufficiently manifest, that the vniuersall Church of Christ vntil this day, and the Westerne, or Romane Church, for more then a thousand yeeres after Christ, did exhibit the Sacrament in both kindes to all the members of Christs Church, at least in publike, as it is most euident by innumerable testimonies both of Greeke and Latine Fathers.

The Councell of Constance] Though Christ instituted this Venerable Sacrament vnder both kinds, and though in the Primitiue Church this Sacrament was receiued by the faithfull vnder both kinds, yet this custome, that it should be receiued by laymen, vnder the kinde of bread onely, is to be held for a law,

Satis compertum est, vniuersam Christi ecclesiam in hunc vsque diem, & credentium eam seu Romanam mille annorum, &c. Cassand. Consult. de vtraque specie.

Licèt Christus post cœnam instituerat, — licèt in Primitiua Ecclesia reciperetur à fidelibus, &c. Concil. Constant. Sess. 13. Greg. Valent. de Legitim. vsu Sacr. c. 10. supra p. 19.

law which may not be refused.

Christus quidem instituit sub duplici specie, sed non iussit dari omnibus, sub duplici—— Ecclesia autem vetus ministrabat sub duplici specie quando Christiani, &c. Bellar. de Euch. lib. 4. cap. 24.

Bellarmine] *Christ did institute vnder both kinds, but hee did not command it to be giuen to all vnder both kinds: The ancient Church did administer vnder both kinds, when the number of Christians were but few; and besides, all did not receiue in both kinds;—but the multitude increasing, the inconuenience appeared more and more, and by degrees the vse of both kinds ceased.*

Thus we haue heard with our eares, and our Aduersaries haue declared vnto vs, that our communion in both kinds was taught by the Fathers in their daies, & in the old time before thē; I hope I shall not need any supplementall proofe for the antiquity of our doctrine, and

the Visibility of our Church in this point, when they themselues haue giuen so faire an euidence in our behalfe. And as concerning the halfe communion, which is receiued in the Romane Church for an Article of faith, as it wants antiquity and consent of Fathers by their owne confession, so likewise it wants a right foundation in the Scriptures, which an Article of faith ought to haue. And therefore Saint *Austins profession* shall be my conclusion: *If wee, or an Angell from heauen preach vnto you any thing* (concerning the faith of receiuing the Sacrament in both kinds) *besides that you haue receiued in the Legal & Euangelicall Scriptures, let him be accursed.*

Parag. 6.

Prayer and seruice in a knowne tongue.

THe Counsel of Trent decreed and declared concerning the diuine seruice in an vnknown tongue, that, *although the Masse do contain in it great instruction for the common people, yet it doth not seeme expedient to the fathers of the Councell, that it should be euery where celebrated in the vulgar tongue.* This decree being past, they proceeded to iudgement, that *whosoeuer shall say, he is to be condemned, that pronounceth part of the Canon* (of the Masse) *and the words of consecration*

Concil. Trid. Sess. 22. c. 8.

Ibid. Can. 9. de Sacrificio Missæ.

ration with a low voice, or that the Masse ought to be celebrated in the vulgar tongue onely, let him be accursed. Now it is worth the noting, that the first part of the decree was adiudged by some Trent Bishops to be questionable and doubtfull in the construction (for say they) *It seemed a contradiction to declare, that the Masse did contain much instruction for the faithfull, and yet to command that part of the seruice be vttered with a low voice, and in an vnknowne tongue.* This exception, it seemes tooke some impression in the Councell; for in the same Chapter, and in the same Session, a dispensation was granted with a *Non obstante*, Notwithstanding the first part of the Decree, that

Hist. of Trent. lib. 6. pag. 577.

Retai-

Retaining the ancient right to euery Church, leſt the people might hunger and thirſt for foode, and none be ready to giue it them; it was thenceforth commanded and decreed, that the Maſſe Prieſts, or ſome others ſhould frequently expound and declare the myſteries of the Maſſe, which the people could not vnderſtand in the Latine tongue: ſo that from their owne confeſſions, *that the Maſſe doth afford great inſtruction to the people*, and for that end ought to bee interpreted vnto them, they conſequently affirme, that the ſeruice and prayer in the Reformed Churches in the vulgar tongue, was better for the edification of the Church: And without doubt the Apoſtles beeing comman-

commanded (*To shew foorth the Lords death till his comming*) it was not intended to shew it to the walles, or in a silent and vnknowne voyce (as it is now vsed in the Romane Church) but to pronounce it openly to bee heard and vnderstood of all the hearers. *I am*, saith *Haymo*, *a Grecian, thou an Hebrew: if I speake to thee in Greek, I shall seeme barbarous vnto thee; likewise if thou speake to me in Hebrew, thou shalt seeme barbarous to me.* Nay more, hee puts this vnanswerable question: *If one knoweth that onely tongue, wherein hee was borne and bred; if such a one stand by thee, whilst thou dost solemnely celebrate thy Mysterie of the Masse, or make a Sermon, or giue a blessing, how shall*

Haymo in 1. Cor. 14.

shall he say Amen, at the thanksgiving, when he knoweth not what thou sayest? for so much as he vnderstanding none but his Mothers tongue, cannot tell what thou speakest in that (strange) and barbarous tongue? If we look higher, it will appeare, that praiers and Sacraments were administred in the Church for the vnderstanding of the hearers. Iustinian the Emperour commanded all Bishops and Priests to celebrate the sacred oblation of the Lords Supper, and prayers vsed in Baptisme, not in secret, but with a loud and cleare voyce, that the minds of the hearers might bee stirred vp with more deuotion to expresse the praysses of God. Let the Religious Bishops and Priests know (saith he) that if they neglect so

Iust. Imper. in No. Constit. 123. apud Cassandrum.

Non tacito modo. p. 63.

so to doe, they should yeeld an account in the dreadfull iudgement of the great God for it, and we hauing information of them, will not leaue them vnpunished.

This care was constantly vsed by the ancient Romane Church, as appeares by the Popes owne Decretals, wherein it was publikely declared; *We command, that the Bishops of such Cities and Diocesses (where nations are mingled together) prouide meete men to minister the holy seruice according to the diuersity of their manners and languages.* But I will spare the labour for further proofe of this Question, by citing the particular Fathers, and will produce our Aduersaries seuerall confessions, to wit-

Decret. Gregor. lib. iii. tit. de Offic. Iudic. Ord. c. 14.

witnesse the truth of our doctrine, that Prayer and Seruice in the vulgar & knowne tongue, was altogether vsed in the best and first ages, according to the precept of the Apostles, and the practice of the ancient Fathers.

In Primitiua Ecclesia benedictiones & cætera communia fiebant in vulgari. Lyra in 1. Cor. 14.

Lyra,] *If thou blesse in the spirit, and the people vnderstand thee not, what profit hath the simple people thereby not vnderstanding thee? Therefore in the Primitiue Church, the blessings and all other common deuotions were performed in the vulgar tongue.*

In Primitiua Ecclesia prohibitum erat, ne quis loqueretur linguis, nisi esset qui interpretaretur. Quid enim prodesset, &c. Ioh Biller in summ. de diuinis officijs. Cassand. p. 86.

Iohannes Belethus] *(Billet) In the Primitiue Church it was forbidden, that any man should speak with tongues, vnlesse there were some to interpret; for what should speaking auaile without vnderstanding? and hereof grew*

a lan-

a laudable custome, that after the Gospell was read, it should straightway be expounded in the vulgar tongue.

Gretzerus,] *The ancient Fathers did exhort all to sing together, and that attentiuely and diligently the Priests and people should ioyne their voices together.*

Master *Harding,*] *Verily in the Primitiue Church* (Seruice in a knowne tongue) *was necessarie, where faith was a learning, & therefore the prayers were made then in a common tongue knowne to the people, for cause of their instructions, who being of late conuerted to the faith, and of Pagans made Christians, had need in all things to be taught.*

Cassander] *The Canonicall Prayers, and especially the words*

Lingua auditoribus non ignota omnia peragebantur, & consuetudo ita ferebat, vt tota Ecclesia simul psalleret, Gretz. def. c. 16. l. 2. de verbo Dei. Iewelin 3. Artic. Diuis. 28. p. 134.

Canonicam precē, & inprimis Dominici corporis

words of consecration of the body and bloud of our Lord, the Ancients did so reade it, that all the people might understand it and say, Amen.

Waldensis] When thou shalt blesse with thy spirit, how shall the vnlearned say, Amen at the giuing of thanks, seeing he vnderstandeth not what thou sayest? Therefore in the Apostles time there was reason of such a blessing, that at the giuing of thankes, not only the Priest, but also all the people were wont to answer, Amen.

Aquinas] How comes it to passe, that thanksgiuings are not made in the known tongue, that the people might vnderstand them? we must say, it was in the Primitiue Church; but after the common people were instructed, and knew and vnderstood their dutie,

& sanguinis consecrationē ita veteres legebant, vt à populo intelligi, & Amen acclamari posset. Cassand. Liturg. c. 28. Wald. de Sacramentis, lib. cap. 31. Fuit ergo ratio illius Benedictionis in Ecclesia tempore Apostoli, cùm respondere solebat non tantùm Clerus, sed omnis populus, Amen. Wald. in doctr. art. Eccle. tit. 4. c. 31. Sed quare non dantur benedictiones in vulgari, —— dicendū, quòd hoc fortè fuit in Ecclesia Primitiua, sed postquam fideles instructi sunt, & sciunt quæ audiunt, fiunt Benedictiones & Latinè, Aquin. in 1. Cor. 14. Lect. 3

duties, thanksgiuings were made in Latine. Again, whē all things are done in the Latine tongue in the Church, it seemes to be madnesse. To this we must answer (saith he) that it was madnesse in the Primitiue Church, which is not so in ours, for then they were rude and ignorant in Ecclesiastical rites and ceremonies, but now all are so well instructed, that although it bee in Latine, the people vnderstand what is done in the Church.

Bellarmine. It may be obiected, that in the time of the Apostles, all the people in diuine Seruice did answer one Amen: and this custome continued long in the East and West Churches, as appeares by Chrysostome, Cyprian, Hierom, &c. In answer hereunto, he saith, When the Christians were but few, they did

Quare omnia in Ecclesiâ dicuntur in Latino, videtur, quòd sit similèr insania; dicendum est, quòd ideo erat insania in Primitiua Ecclesia, quia erant rudes in ritu Ecclesiastico, vnde nesciebant quæ fiebant ibi, nisi exponeretur eis, modò verò sunt instructi, &c. Idem lect. 4. Quia Christiani erant pauci, omnes simul psallebant in Ecclesia, & respondebant in diuinis officijs, & postea crescente populo, diuisa sunt magis officia, & solis Clericis relictum est, vt communes preces & laudes in Ecclesia peragant. Bel. de verbo Dei, lib. 2. cap. 16.

did all sing together at the time of diuine Seruice, but when the number of people did increase, the office of publique seruice was diuided, and it was left onely to the Church to celebrate the Common Prayers. Here wee haue the seuerall confessions of our learned Aduersaries, that in the first ages publike prayers were vsed for the vnderstanding of the people, and they giue a speciall reason for it, to wit, for *the better conformitie or instruction of the Heathen and ignorant people in the doctrine of Christianity.*

Harding. apud Iewell. p. 134.

Now as you haue heard the reasons, why the Seruice was vsed amongst the Ancients in the knowne tongue; so likewise you shall vnderstand one speciall cause of the

the alteration of it in the Romane Church. It is reported (saith *Honorius*) when the Canon of the Masse in the Primitiue times was publiquely read and vnderstood of all; certaine Shepheards hauing learned the words of consecration, and pronouncing them ouer their bread and wine in the fields, suddenly their bread and wine were transubstantiated into flesh and bloud, and the shepheards likewise for their presumption (in vsing the words of Consecration) were strucken dead by the hand of God. So that by *Honorius* confession, the Canon of the Masse was anciently read and vnderstood of all, and, which is strange, Shepherds did

Honorius in Gemma Animæ. l. 1. cap. 03. de Canone & Cass. Liturg. c. 28. pag. 64.

did transubstantiate bread and wine, and (as it seemes) chiefly occasioned the alteration of the Church service into the Latine and vnknowne tongue. Pope *Innocent* the third, and *Iohannes Belethus* relate the same story, but withall adde another reason, why the Church decreed the Service in an vnknowne language, *Ne sacrosancta verba vilescerent.* The Church commanded, that such prayers and service should be secretly delivered by the Priest, lest that the knowne words *of the sacred Scripture should grow triuiall and of no account.* And the Councell of *Trent* three hundred yeres after, in confirmation of that decree, addes a more weighty reason

Aut Pastor fuit, aut illud quod dicero nolo. Iuuenal.

Innoc. 3. lib. 3 cap. 1. Cassand. Liturg. 28. p. 65.

Sicut & sacra Scriptura est, ne vilescat. Beleth. de diuinis offic. cũs. Cass. p. 65

son for a conclusion, that *this inconuenience would follow, all would thinke themselues Diuines, the authority of Prelates would bee disesteemed, and all would became heretikes.*] *It is to be wondred how the Church is altered in this point* (saith *Erasmus.*) But it is to be lamented, that poore ignorant soules should bee captiuated with such silly reasons, and that faithfull beleeuers should be accursed for heretikes, for following the examples of the Apostles and the Primitiue Church, euen by the testimonies of the best learned amongst themselues. Since therefore Prayer and Seruice in an vnknowne tongue, wants antiquity from the written Word, or rather since it is for-

Histor. of Trent. lib. 5. p. 446.

Eras. in 1. Cor. 14. pag. 532.

forbidden by the word of the Apostle: Saint Austins profession shall bee my conclusion: *If wee, or an Angell from Heauen preach vnto you any thing* (touching prayer in a knowne tongue) *besides that you haue receiued in the Legall and Euangelicall Scriptures, let him be accursed.*

Parag. 7.

Worship of Images.

Artic. 9. Bulla Pij 4. ad calcem Conc. Trid. p. 414.

IT is the ninth Article of the Romane Creed: *I do resolutely affirme, that the Images of Christ, and of the Virgin Mary, and also of other Saints, are to bee had and retained, and that due honour and veneration is to bee yeelded to them.*

them. This Article was decreed in the 25. Session of the Councel of *Trent*, where it was declared: *Wee teach, that the Images of Christ, the Virgin Mother of God, and other Saints are chiefly in Churches to be had, and retained, and that due honour and worship is to be giuen vnto them.*

Concil. Trid. Sess. 25.

This doctrine of Image-worship wee absolutely deny, and condemne as a wicked and blasphemous opinion. First, because this Article of faith doth not onely want the authority of the Scripture, (which an Article of faith ought to haue) but because the Scripture doth flatly and plainely forbid it. If we looke vpon the old Law before the comming of Christ, *Vasques* the Iesuite

Leuit. 26. Exod 20. Deut. 4. Esay 40.

Vasq. disput. 104. in 3. Thom. c. 6.

I. con-

confesseth, *So farre forth euery Image was forbidden, as it was dedicated to adoration, therfore neither the Cherubins, nor any other Images had any worship in the Temple.* And *Cornelius Agrippa* tells vs, the Iewes did abhorre nothing more then Images, neither did they make any Image that they worshipped; Insomuch as when *Caligula* the Emperour was desirous to haue his owne Image set vp in the Church of *Hierusalem*, King *Agrippa* makes him this answer: *This Temple, O Caligula, from the first beginning to this time, neuer yet admitted any Image, being the House of God; For the workes of Painters and Caruers are the images of materiall gods, but to paint the inuisible God in*

De vanit. scient. c. 57.

Philo Iudæus lib. de Legatione ad Caiũ.

to faine a representation of him, our Ancestors did account it a wickednesse. And that which is more to be lamented, the worship of Images at this day is such a stumbling block to the Iewes, and an hindrance to their conuersion, "that when they come to "the Christians Sermons "(as in *Rome* they are in-"ioyned once at least eue-"ry yeere) so long as they "see the Preacher direct "his speech and prayer to "a little woodden Cruci-"fix, that stands on the "Pulpit by him, to call it "his Lord and Sauiour, to "kneele to it, to imbrace it, "to kisse it, to weepe vpon "it (as it is the fashion in "*Italy*) it is preaching suf-"ficient for them, and per-

Sir *Edw. Sands* his description of the Religion in the West parts.

" swades them more with
" the very sight of it, to
" hate Christian Religion,
" then any reasō the world
" can alleage to loue it.

It is agreed therefore on both sides, that in the old Law, the Iewes neuer allowed adoration of Images, for almost foure thousand yeeres. And this was concerning the Images of God the Father. Now let vs descend from the Law to the new Testament, & see what order was taken by Christ and his Apostles for the representation of him and his Saints after him. It is manifest, and without question, that the Law of God made against Images, is a Morall Law, and stands in force at this day against Iewes and

Vasques] *Dico præceptum illud de non adorandis figuris non fuisse legis naturæ, sed tantū positiuum & cæremoniale, & tempora-*

Gen-

Gentiles. And although *Peresius*, and *Catharinus*, & *Vasques* the Iesuite would vnderstand the Law against Images to be a positiue and Ceremoniall Law, & therefore to cease at the entrance of the Gospell; yet *Bellarmine* disauowes that construction, with a *Non probatur: This opinion is not allowed of vs, both for the reasons made against the Iewes; and for that* Irenæus, Tertull. Cyprian, *and* Augustine *do all teach that the Commandements, excepting the Sabbath, are a Law naturall and morall.* If therefore the old commandement be not abrogated, let vs see what example or precept there is in the Gospell for adoration. Master *Fisher* the Iesuite tels vs: *In the*

le, & in tempore Euangelij cessare debere. Vasq. li. 2. disp. 4. c. 4. num. 83. & c. 7. num. 115.

Hæc opinio nobis non probatur. Bell. de Imag. l. 2. c. 7.

M. Fisher in D. Whites reply, p. 226.

Scripture there is no expresse practice nor precept of worshipping the Image of Christ, yet there be Principles which (the light of Nature supposed) conuince adoration to bee lawfull. So that from the Law of God, and the Law of Grace, we are at last returned to the Law of Nature, and from the light of Nature an Article of faith must be declared.

I haue read of *Varro*, an Heathen Philosopher, who from the instinct of Nature professed the contrary doctrine. *The Gods* (saith he) *are better serued without Images.* And Saint *Austin* conceiues this Tenet of his to be so good a principle in nature, that he condescends to his opinion, and testifies thus much

Castiùs, Dij obseruantur sine simulachris. Aug. de Ciuit. Dei lib. 4 cap. 31.

much in his behalfe: *Although* Varro *attained not to the knowledge of the true God, yet how neere hee came to the truth in this saying, who doth not see?* Now the reason why these Fathers condemned the worshippers of Images for heretikes and idolaters, is rendred by *Eusebius*: *Because* (saith he) *the men of old of a heathenish custome were wont after that manner to honour such as they counted Saviours.* And thereupon after that Images had got footing among the Christians, the Bishops and Emperours by Councels & commands tooke speciall care to prevent them, both in the making and the worshipping. The Councell of *Eliberis in* Granado *in* Spaine, *decreed*,

Euseb Eccles. hist l.7.c.17. Engl. Gr.cap.18. & Lat.14.

Concil. Elibert. Can.36. Conc. Tom.1. Venet. Niccolini.1585. ibid Glossa sic habet. Hic Canon.36. tunc temporis

That no pictures should bee in Churches, lest that which was worshipped, should bee painted on the walles. And the good Emperours *Valens* and *Theodosius* made proclamation to all Christians against the Images of Christ in this manner: *For as much as wee have a diligent care in all things to maintaine the Religion of the most high God, therefore wee suffer no man to fashion, to graue, or paint the Image of our Sauiour, either in colours, or in stone, or in any other kind of metallic matter: but whersoeuer any such Image shall bee found, wee command it to bee taken downe, assuring our subiects, that wee will most strictly punish all such, as shall presume to attempt any thing contrary to our decrees and commandements.*

fortè ob aliquas causas necessario & vtiliter institutus est: at postea in 7. Synodo Oecumenicâ pictura, & imagines, atq; earum pia veneratio approbata est.

Petrus Crinitus de honest. disciplina lib. 9 cap. 9.

I forbeare to cite the particular Fathers, that opposed, & condemned the worship of Images in the Primitiue Church. It may suffice, that this doctrine wants a foundation in the Scriptures, by their owne confession. And now it shall appeare, that they want also the visibility of the ancient Church, and the testimonies of holy Fathers, by the like acknowledgement of the learned Romanists amongst themselues.

Agobardus Bishop of *Lyons.*] *The orthodox Fathers for auoiding of superstition, did carefully prouide, that no pictures should be set vp in Churches, lest that which is worshipped, should bee painted on the walles. There is no example in*

Recte ob euacuandam superstitionem ab orthodoxis Patribus definitum est: Picturas in Ecclesia fieri non debere, ne quod colitur & adoratur, &c.
E Bibliotheca Patrum Massoni in eius lib. de picturis & Imaginibus.

Hincma. Remens. contr. Hincmarum Laudunensem Episc. c. 20. Iussione Apostolicæ sedis.

all the Scriptures, or Fathers, for adoration of Images, they ought to bee taken for an ornament to please the sight, not to instruct the people.

Hincmarus Archbishop of *Rhemes.*] *In the reigne of* Charles *the Great* (*the See Apostolike willing it so to be*) *a generall Synod was kept in Germany by the conuocation of the Emperour, and thereby the rule of Scriptures, and doctrine of the Fathers, the false Councell of the Grecians* (cõcerning worship of Images) *was vtterly disanulled, and ouerthrowne.*

Quantum veteres initio Ecclesiæ ab omni veneratione Imaginum abhorruerunt, declarat vnus Origen. aduersus Celsum, &c. Cassand. Consult. de simulachris.

Cassander.] *How much the ancient Fathers in the Primitiue Church did abhorre all manner of worshipping Images, euen* Origen *declares against* Celsus.

Pere [] Omnes fere Scholastici in hoc sunt quod Imago Christi & sanctorum adorari debeat eadem adoratione, quâ & res, quæ representantur. Huius doctrinæ nullam, quod ego viderim, afferunt validam fundamenti, non neque Scripturam,

Pereſius Aiala.] *All Schoole-*

men

men in a manner hold, that the Images of Christ, and the Images of Saints, are to bee worshipped with the same adoration, that their exemplers are. But they produce not (so farre as I haue seene) any sound proofe of this doctrin, to wit, either Scripture, or Tradition of the Church, or common consent of Fathers, or the determination of a generall Councell, or any other effectuall reason, sufficient to perswade a man of sound belief.

Nicolaus Clemangis.] The vniuersall Church did anciently decree, that no Images should be set vp in Churches: and this was done for the Gentiles sake, who were conuerted to Christianity.

Polydore Virgil.] The worshipping of Images, not onely those, who knew not our Religion,

neq; traditionem ecclesiæ, neq; communem consensū sanctorum, neq; Concilij generalis determinationē vllquam, nec etiam rationē quā hoc efficacius suaderi possit, adducunt. Episcopus Guadixiensis, lib. de Tradit. par. 2. c. de Imag. p. 158.

Statuit olim vnusquisq; salua Ecclesiæ, legitimâ occasione inducta, propter illos qui erant ex Gentibus ad fidē conuersi, vt nulla in Templis imagines ponerentur. Nic. Clem. lib. de vanit. celeb. non instit. 11. Edit.

Polyd.] Non modò nostræ religionis expertes, sed teste, Hiero-

on, but as Saint Hierome witneſſeth, almoſt all the ancient Fathers condemned for feare of idolatry.

Erasmus.] Vnto Saint Hieromes time the ſincere true Religion would ſuffer no Image, neither painted nor graven in the Church, no, not the picture of Christ.

Cornelius Agrippa.] The corrupt manners and falſe Religion of the Gentiles hath infected our Religion alſo, and brought into the Church, Images and pictures, with many ceremonies of externall pompe, none whereof was found among the firſt and true Chriſtians.

Witelius.] I confeſſe it doth grieue me, that vnder pretence of I know not what, Dulia, it is affirmed, that one may and ought to honour with adoration the

...nymo, omnes fere veteres ſanctiſſ. Patres damnabant ob metum idololatriæ, &c. Pol. de Inuent. rerum l. 6. c. 2. Vſque ad ætatem Hieronymi erant probatæ religionis viri, qui in Templis nullã ferebant imaginem, nec picturam, nec ſculpturã, &c. Erasm. in Catechiſi. Corruptus Gentilium mos & falſa religio noſtram quoq; religionem infecit, &c. Corn. Agrip. de vanit. ſcient. c. 57.

Witel. epiſt. in exercit. vera Pietatis.

the Saints and their Images. The Fathers of the ancient Church haue taught the people, that they must honour, but not worship the Saints.

The Councell of Frankford.] It is not to be found, that any of the Patriarkes and Prophets, or Fathers did adore Images, but the Scriptures cry out, to worship one God, and him onely to adore and glorifie: And the Fathers of the Primitiue Church did forbid the adoration of Images, as it appeares by Epiphanius and Augustine, who reckon the worshippers of Images amongst the Symonians, and the Carpocratian heretikes. And this was the approoued doctrine deliuered, & decreed by three hundred Bishops in the yeere 794.

Chemnit. exam. de Imag. p. 41. Frank. 1606. octa.

From this confession, a doubt

doubt will arise touching the lawfulnesse of making Images (*viz.*) for that end, to adore them, and another doubt will follow adoration, in what manner it ought to bee extended to the Image, or restrained. Touching the first, *Bellarmine* saith, *It is proved by the Divine Law, that Images were not absolutely forbidden, by reason the Brazen Serpent, &c. were made by Gods command.* Hee that professeth, that they were not absolutely forbidden, implies they were in a manner forbidden, or rather that there is no place of Scripture, that commands the contrary for adoration, (which an Article of faith doth require.) But the Cardinals reason, (that the making of them is not

Beller. de Relig; & Imag. Sanct. l. 2. c. 7.

not absolutely forbidden by the Law of God, because God commanded Images to be made) seemes to be no reason. For the Iewes could answer; God did lay a generall command vpon men, and not vpon himselfe; besides, that plea for Images, which the Cardinall makes, was the ancient Apologie, which the Idolaters vsed for their Images in the first Ages. *Tertullian* puts the question, and returnes an excellent answer, which may serue for him and vs. *Some man will obiect, Why did Moses make the Image of the Brazen Serpent in the Wildernesse? Well and good, one and the same God hath by his generall Law forbidden an Image to bee made, and also by his extraordinary*

Sed ait quidem &c. Cur ergo Moses in Fremo simulachrum Serpentis ex ære fecit, —— Bene, quòd idem Deus qui lege vetuit similitudinem fieri, extraordinario præcepto Serpentis similitudinem interdixit.

dinary and speciall commandement, an Image of a Serpent to be made: If thou be obedient to the same God, thou hast his Law, make thou no Image: but if thou haue a regard to the Image of the Serpent, make not any Image against the Law, vnlesse God command thee, as he did Moses. And thus briefly concerning the making of thē.

Concerning the worship of them, the same Cardinall tells vs: *Nos cum Ecclesiâ asserimus, &c.* Wee affirme with the Church, that the Images of Christ and his Saints, are to bee honoured, so that there bee no confidence placed in them, nor nothing requested of them, nor no Diuinity be conceiued to bee in them, but that they be honored onely for themselues, whom they represent. And thus by Bellar-

(Fr. Iun. in Notis ad hunc locum pro interdixit, legit interduxit,) Si eundē Deum obseruas, habes legem eius. Ne feceris similitudinem: si & præceptum facīg posteà similitudinis respicis, & tu imitare Moysen. Ne facias aduersus legem simulacrum aliquod, nisi & tibi Deus iusserit. Tert. lib. de Idolat. cap. 3. Bellar. vbi supra.

Bellarmines reasons, the making of Images is not absolutely forbidden, and the adoration of them is but conditionally permitted. And surely I could wish they were absolutely forbidden by them, till those conditions were rightly and truly performed by the ignorant and Lay people. For I will not slander them, it is the confession of their owne Church-men; that *there are many of the rude and ignorant, which worship the very Images of wood or stone, or marble, or brasse, or pictures painted upon the walles, not as figures, but as if they had verily sense, and doe put more trust in them, then they doe in Christ, or other Saints, to whom they are dedicated.* Neither is this any new

Polyd Virg. de Invent. R. lib. 6. c. 13.

Gab. Biel in Can. Lect. 14.

new complaint of this latter age, for *Gabriel Biel* their own Schooleman complained before *Luthers* dales, *that the blockish error of certain people was so great, and they were so affected to Images, that they thought some divine grace or Sanctity resided in them, by which they were able to worke miracles, and giue health; and for that cause they worshipped them, to the end they might obtaine some such benefit at their hands.* And that wee may further know, that none of *Bellarmines* conditions are performed in the worshipping of Images, their owne *Cornelius Agrippa* declares the peoples demeanour and carriage towards them in the Romane Church in this manner: *We bow our heads to them,*

Corn. Agrip. de vanit. scient. cap. 57.

Idem ibid. Antwe.

them, wee kisse them, wee offer lights to them, we dedicate gifts, we apply miracles, and buy pardons of them. To conclude, we goe on pilgrimage to them, wee make vowes vnto them, we worship them, yea and almost adore them. Neither can it be vttered here, how great superstition (if I may not say Idolatry) among the rude and ignorant people is nourished in Images; the Priests winking thereat, & from hence reaping no small gaine to their purses. With much more to this purpose.

apud Io. Graph. 1530. 4 & Colon. c. 57. 1531. Item ann. 1536.

The conditions then are confessed to be broken. But withall, heere wee find the case of *Demetrius*; *He made siluer shrines, which brought no small gaine to the Craftsmen*; and therefore he cryeth out, *Sirs, you know, that by this craft*

Acts 19. 24.

craft we haue our wealth: not that only, but if these things should be denied, *the Temple of the Great Diana would be despised, whom all the World worshippeth.* Here is a true Modell of the Roman Church: shee causeth Images to bee made, she drawes from them no small aduantage; nor that onely, but if they should condemne their worship, being published for an Article of faith, other Articles would bee questioned, and the Church of Rome would be disesteemed, who all the world admireth.

Since therefore the worship of Images wants the vniuersalitie and consent of Fathers in the Primitiue Church, since they haue no foundation, no footstep in the

the Word of God, by the confession of their owne Church; S. *Austins profession* shall bee my conclusion for this Article of the Romane Faith: *If wee, or an Angell from Heauen preach vnto you any thing* (touching Image-worship) *besides that you haue receiued in the Legall and Euangelicall Scriptures, let him be accursed.*

Parag. 8.

Indulgences.

IT is the Tenth Article of the Romane Creed: *I doe hold, that the power of Indulgences was left by Christ to the Church, and I affirme the vse thereof to be most wholesome for Christs people.*

This doctrine was proclaimed

claimed by the Councell of *Trent*, where it was likewise declared, that, whereas *Christ did leaue indulgences to the Church, and the Church did vse that diuine power so granted in ancient times, therefore the sacred Councell doth teach and command them to be retained in the Church, and condemne all them with a curse, which either terme them vnprofitable, or deny the Churches authoritie to grant them.* A reason no doubt sufficient for the Church of Rome to grant them, and to lay Anathema vpon all such as shall denie them, since Christ, (as they say) did first ordaine them, and the Ancient Fathers did exercise that power committed to them by Christ. But when we come to examina-

Cum Potestas conferendi Indulgentias à Christo Ecclesiæ concessa sit, atq; huiusmodi potestatem sibi traditam, &c. Concil. Triden. Sess. 25. Decretum de Indulgentijs.

mination of Witnesses (notwithstanding the Popes Creed, and the Councels Decree) it will bee found, that neither Christ, nor the Primitiue Fathers euer knew, much lesse exercised such Pardons and Indulgences, as are now daily practised in the Church of Rome.

In the Primitiue Church, when the Christians had committed any capitall and hainous offence, for feare of persecution, either in denial of their faith, or in sacrificing vnto Idols, the parties were enioyned a seuere and long Penance: the rigour of this punishment, the Bishops and Pastors of their seuerall Congregations had power (if they saw cause) to mitigate at their discretion, which

which mitigation or relaxation of punishment, was called by the name of Pardon, or Indulgence. This doctrin was deriued from S. *Paul*, who released the incestuous *Corinthian* from the bond of excommunication, vpon his humiliation and serious repentance: and writes vnto the *Corinthians*, that they should doe the like, and receiue him againe to their communion, lest he should bee swallowed vp with immoderate griefe. And this manner of Indulgence was ancient, and continued long in the Primitiue Church: and of this there is no question.

Indulgentia proprie est absolutio Iudiciaria annexam habens solutio-

The Indulgence in the Romane Church, is an absolution from the guilt of temporall

porall punishment, by the application of the merits of Christ and his Saints, which merits are termed *Thesaurus Ecclesiæ, the* Treasure *of the Church*; and this common Treasury of satisfactions is applyed to dead soules burning in Purgatory; Thus Indulgences which were first vsed for mitigation of punishments, are now reduced to priuate satisfactions, and that which was formerly left to the discretion of euery Bishop in his owne Dioces, to dispense with *summum Ius* (the extremity of the Law;) is now transferred wholy to the power and authority of the Pope; nor that onely for some few yeeres imprisonment in this life, but for thousands of yeeres in Purgato

item ex Thesauro. Bellar. de Indulg. lib. 1. cap. 5.

gatory after death: insomuch, that whosoeuer in the state of Grace shall say seuen prayers before the Crucifix, & seuen Pater-Nosters, and seuen Aue-Maries, shall attaine six and fifty thousand yeeres of pardon, fourteene thousand granted by Saint Gregory, (fourteene thousand by Nicholas the First,) and eight and twenty thousand by Sixtus the Fourth.

Hæ beatæ Mariæ Virg. secundùm vsum Sarũ.

These and the like Indulgences were trained vp in the Schoole of *Demetrius*, which brought no small benefit to the Pope and Clergie. And therefore in former time, long before *Luthers* daies, by the relation of *Thomas Aquinas*, some were of opinion (as *Greg. de Valent.* affirmeth) that Ecclesiasticall Indulgence of it selfe could remit

Tho. in suppl. 3. part. q. 25. art. 5. Greg. de. Val. de Indulg. c. 2.

mit no punishment, nec in foro Ecclesiæ, neq; in foro Dei; neither in the Iudgement of the Church, nor in the iudgement of God: but that it was a pious kind of fraud, whereby the Church, by promising such remission, might allure men to the deuout performance of those pious workes, which were required in the forme of the Indulgence. Euen as if a Mother, when she inuiteth a little childe to run by promising him an apple, notwithstanding after ward shee doth not giue it him. But this opinion the Iesuit condemneth as erroneous, and as trenching too neere vpon the doctrine of *Luther*, who was condemned by *Leo* the tenth for holding the same. Now I will proceed to the publication of Witnesses, whereby it shall

appeare by the euidence of their own learned men, that this poinc of faith hath no more Antiquitie, and consent of Fathers and Schole-men in the Roman Church, then the Articles before confessed.

Durand.] *Little can be said of any certainty, or as vndoubtedly true of Indulgences and pardons, seeing the Scriptures speake not expressely of them, neither the Fathers, as* Augustine, Hilary, Ambrose, Hierome, &c.

Siluester Prierias.] *Pardons are not knowne to vs by the authority of the Scriptures, but by the authority of the Church of Rome, and the Popes, which is greater then the authority of the Scriptures.*

Maior] *It is hard to ground the manner of Indulgences authenti-*

De Iudulgentijs pauca dicipossiunt per certitudinem, quia nec scriptura expresse de ijs loquitur: sancti etiam Ambrosius, Hilarius, &c. minimè loquuntur de Indulgentijs. Durand. 4. Sentent. dist. 20. q. 3.

Indulgentiæ authoritate Scripturæ non innotuere nobis, sed authoritate Ecclesiæ Romanæ, & Romanorum Pontificum,

thentically in Scriptures: in token of which the three first Doctours of the Church haue spoken but little.

Fisher Bishop of Rochester.] It is not sufficiently manifest, from whom Indulgences had their Originall,——Of Purgatory there is very little, or no mention amongst the ancient Fathers. But after Purgatory began to terrifie the world, and after a while men had trembled at the torments thereof, Indulgences began to be in request. As long as Purgatory was not cared for, there was no man sought for Pardons. For the whole price of pardons hangeth on Purgatory. Take away Purgatory, and what shall we need of pardons?

Alphons. à Castro.] There is nothing in Scripture lesse opened, or whereof the ancient Fathers haue

que maior est authoritas. Prier. contr. Luth. pro Indulg.

Difficile est modum Indulgentiarum fundare authentice in Scriptura Sacra, &c. Maior 4 d. 2. q. 2.

Quamdiu nulla fuerat de Purgatorio cura, nemo quæsiuit Indulgentias. Nam ex illo pendet omnis Indulgentiarum æstimatio—cæperunt igitur Indulgentiæ, postquam ad Purgatorij cruciatus aliquando respectum erat. Rossens. art. 18. contra Lutherum.

——horum vsus in Ecclesia videtur sero receptus. Alph. contr.

haue lesse written, then of Indulgences, and it seemes the vse of them came but lately into the Church.

Antonius.] There is not any expresse testimonie for proof of Indulgences, either in Scriptures, or in the writings of the ancient Fathers, but only out of Moderne Authors.

C. Caietan.] If there could be a certainty found touching the beginning of Indulgences, it would much availe in searching of the truth. But because there is no authority of Scripture, or ancient Fathers, Greeke or Latine, that bringeth them to our knowledge, &c.

Bellarmine.] It is not to be wondred, if we haue not many ancient Authors, which make mention of Indulgences, for many things are retained in the

haref. 8. verbo Indulgentia.

De indulgentijs nil expresse habemus in sacra Scriptura, nec etiam, &c. Anto. part. 1. tit. 16. cap. 3. in principio. De ortu Indulgentiarum, si certitudo haberi posset, veritati indagandæ operam ferrem; verum quia nulla Scripturæ Sacræ, nullæ priscorum Doctorum Græcorum, aut Latinorum authoritates scriptæ, nunc ad nostram deducit cognitionem, &c. Caiet. opusc. 15. cap. 1. Neque mirū videri debet, si authores antiquiores non multos habemus, qui

Church onely by vse and custome without writing.

This learned Cardinall confesseth, that many ancient authorities are not to be expected for proofe of this doctrine. And this seemes to me a strange thing, that an Article of faith should want Antiquity, and Vniuersality of Fathers, (which as they pretend, belongs to all points of faith.) It is strange that a Generall Councell should declare them to bee deriued from Christ, and yet they should want ancient Fathers to witnes Christs doctrine. I rather beleeue, according to the Article of their Creed, that *the vse thereof is most wholsome for the people.* For albeit they are granted onely to draw money from

harum rerum mentionem faciant. Quoniam, &c. Bellar. de Indulg. lib. 2. cap. 17.

In Bulla Pij quarti.

them, yet withall, the Popes Miniſters had this benefit by them, that when they found the market not quicke enough, they might ſomtime ſet them to ſale for a ſmall price: as for games at Tables in a Tauerne, to redeem ſoules out of Purgatory; as it is witneſſed by their own Hiſtories.

Guicciard. li. 13. an. 1520.

The learned Doctors of the *Trent-Councell* were not ignorant of this practice, and of much more exerciſed by *Leo* the Tenth, and others of his Predeceſſours. But they were ſo farre from beleeſe, that this point of faith ſhuld be deriued from Chriſt and his Apoſtles, that *Echius*, and *Tecelius*, & *Prierias*, for want "of Scriptures and Fathers, "laid their ground-worke on

Hiſtor. of Trent. l. 1. p. 6.

" on the Popes authority,
" and consent of Schoole-
" men: concluding, that the
" Pope not being subiect to
" errour in matters of faith,
" and hauing approued the
" doctrine of the Schoole-
" men, and himself publish-
" ing the Indulgences to all
" the faithfull, it was neces-
" sary to beleeue them as an
" Article of faith.

I will not say, it was a strange presumption, for a Councell to determine an vncertaine doctrine for a point of faith, vpon the Popes infallibility, and opinion of Scholemen. But I wil say it is a senseleſſe & weake faith, that giues assent to that doctrin, as necessary to be beleeued, which wants authority of Scriptures, and con-

sence of Fathers. It was an ingenuous confession of their owne *Cuneus*: *Dolendum simul & miranda, &c.* It is to be lamented & admired, how some Catholiques doe write of Indulgences, so timorously, so coldly, so diuersly, so doubtfully, as if their nature were so farre fetched, & so vncertaine, that they could hardly be proued. And surely, if Cardinall *Bellarmine*, or Cardinall *Caietan*, and the rest could haue found better proofes for this point of faith; they would neuer haue confessed, that neither Scriptures, nor Fathers doe bring them to our knowledge. Especially since no Article of faith can be warrantable without the authority of Scriptures. And therefore Saint *Austins*

Cuner. Declam.

Apud. Camier. de satisfact. l. 24. c. 2.

profession shall be my conclusion touching this Article of their faith: *If we, or an Angel from heauen preach vnto you any thing concerning the faith* (of Indulgences) *besides that you haue receiued in the Legal and Euangelical Scriptures, let him be accursed.*

SECT. X.

The Testimonies of our Aduersaries touching the infallible certainty of the Protestant faith, and the vncertainty of the Romish.

YOu haue heard the confessions of our best learned Aduersaries witnessing with vs, that the principall points of their

their Faith and doctrine, now taught and professed in the Church of *Rome*, were not knowne to former ages: whereby we may easily discerne, how the Church of *Rome* doth obtrude strange Articles of beliefe vpon her Proselytes, which haue no foundations in the Scriptures, and want Vniuersality, and consent of Fathers. And although their Priests, and especially Iesuites are bound by oath to maintaine the Papacy, and doctrine of the Church of *Rome*: and thereupon they generally protest, that all the Fathers are on their side, and the ignorant people out of an affected ignorance and blinde obedience easily cõdescend to that beliefe; yet I say, it

cannot

cannot be denied, that the Popes ſworne ſeruants, our ſworne enemies, their beſt witneſſes, and our worſt accuſers, haue teſtified theſe things both againſt themſelues, and in behalfe of our doctrine. And howſoeuer they excuſe the matter, yet ſure I am, they are diuided amongſt themſelues, and conſequently want another ſpeciall marke of their Church, which is Vnity in points of Faith.

To take a ſhort reuiew therefore of our Aduerſaries confeſſions, touching ſome chiefe points; Firſt, concerning the doctrine of Merits, they haue confeſſed, that our Iuſtification is by faith in Chriſt Ieſus onely: they haue confeſſed, that there

there is no saluation nor assurance in our owne merits, but in the mercy and merits of our only Sauiour. And in this confession, they intimate the nouelty and vncertainty of their own doctrin, and in this likewise they acknowledge the Antiquitie and Visibilitie of our Church long before *Luthers* dayes.

Touching *Transubstantiation*, they haue confessed, that there is no expresse place of Scripture to proue the word, nor the meaning of the word; they haue confessed, that the conuersion of the bread into Christs body, was not generally receiued by the Fathers; they haue confessed, that before the Councell of *Lateran*, it was

was not receiued for an Article of beliefe. In these confessions they plainely intimate the nouelty, and vncertainty of their own doctrine; and by these likewise they acknowledge the Antiquitie and Visibilitie of our Church, long before *Luthers* daies.

Ante Lateranense Concilium non fuit dogma fidei. Scotus in 4. sentent. d. 11. qu. 3.

Touching *Priuate Masse*, they confesse, that it was not vsed in the ancient Church; For (say they) the communion of Priests and people together was practised by the Fathers. In this confession, they intimate the Nouelty of their Religion, and in this they acknowledge the Antiquity and Visibility of our Church long before *Luthers* daies.

Touching the *Seuen Sacra-*

ments,

ments, they confesse that the definite and certaine number of Seuen was vnknowne to Scriptures and Fathers; they confesse that some of those Sacraments were not instituted by Christ: they confesse that all of them are not true and proper Sacraments of the new Law, (al which notwithstanding are commanded by their Church to bee believed vpon a Curse.) And in these their confessions, as they argue the Nouelty and vncertainty of their doctrin, so also in this they acknowledge the Antiquity and Visibility of our Church long before *Luthers* daies.

Touching the *Communion in one kind*, they confesse, that it was not practised by the Apostles, nor the ancient

Church.

Church. For (say they) Christ did institute in both kinds, and the Primitiue Fathers did continue it in both kinds. In this confession they intimate the nouelty and vncertainty of their own doctrine; in this, they acknowledge the Antiquity and Visibility of our Church long before *Luthers* dayes.

Touching Prayer in an vnknowne tongue, they confesse, that it was not vsed in the Primitiue and ancient Church; but, say they, the Prayer and Seruice was vsually taught in the vulgar, and knowne tongue. In this confession they intimate the nouelty, and vncertainty of their owne doctrine; and in this acknowledgement they witnesse the Antiquity and Visi-

Visibilitie of our Church long before *Luthers* dayes.

Touching *worshipping of Images*, they confesse, that there is no expresse place of Scripture, that commands their worship; they confesse there is no example amongst the Fathers for their adoration, but rather against them. In these confessions, they intimate the noueltie and vncertainty of their owne doctrine and practice, and in allowing our worshipping of God in spirit and truth, they acknowledge the Antiquity of our Religion, and the Visibility of our Church long before *Luthers* dayes.

Lastly, touching *Indulgences* and *Pardons*, they confesse, that their Indulgences now vsed, haue no authority from

Scrip-

Scriptures, or Fathers, and in this confession they intimate the nouelty and vncertainty of their owne doctrine; and consequently the Indulgences, which are vsed in our Church to no other end, then for mitigation, and relaxatiō of punishments inflicted, to haue had Antiquity and Visibility in the Church long before *Luthers* dayes.

If these witnesses had bin ignorant & vnlearned men, or excommunicate persons in their owne Church; or had they witnessed the truth concerning Ceremonies, & things doubtful, there might be some plea, why their testimonies should not be admitted. But when the points in question are Articles of their owne Creed, when they

they are witnessed by Popes, by Councels, by Cardinals, by Bishops, by learned Doctors, and Schoolemen in their own Church on our behalfe, and against their owne Tenets; I see no cause, why I should not demand iudgement in defence of our Church, and triall of our cause. It is the Law of God and man, *Ex ore tuo*, I will iudge thee out of thine own mouth. And from this decree, and their own confessions vpon record, I call men and Angels to witnesse, that they haue not Antiquity and Vniuersality for the proofe of the Articles of their owne Creed, & haue resolued the grand question (touching our Church before *Luther*) that it was in Christ, in the

Apo-

Apostles, in the Fathers, in the bosome of the ancient Church, long before *Luthers* dayes.

Of what strength and force therefore Truth is, it appeares by this, that shee extorts a full and ample testimony of her doctrine from her sworn enemies. And yet for further proofe of our cause, I will giue another summons to the prime men, euen of their grand Inquest, who, without partiality, will testifie on our behalfe; that our Church is built vpon a more stable and sure foundation, then the now Romane Church. And that our doctrine is more fruitfull and profitable, and euery way more safe and comfortable, for the beleefe of euery Chri-

Christian, and the saluation of the beleeuer.

Touching the certainty of faith, it is *Bellarmines* confession, *None can be certaine by the certainty of faith, that he doth receiue a true Sacrament; for as much as the Sacrament cannot be made without the intentiō of the Minister, and none can see another mans intention.* This confession being layed for a positiue ground of their Religion, the Church of *Rome* hath ouerthrown in one Tenet al certainty of true faith. To begin with the Sacrament of Baptisme: If the Priests intention faile (by their doctrine) the Infant is not baptized, he is but as a Heathen out of the Church, and consequently in the estate of damnation. Look vpon their

Bellar. de Iustif. lib. 3. c. 8.

Sacra-

Sacrament of Orders, it is the confession of learned *Bellarmine*. *If we consider in Bishops their power of Ordination and Iurisdiction, wee haue no more then a Morall certainty, that they are true Bishops.* And there he admits the reason for it; *Because the Sacrament of Orders depends vpon the intention of the Ordainer.* Looke vpon the Sacrament of Matrimony, and of this there is no certainty, because it doth depend vpon the intention of the Minister: and if he faile in his intention at the time of solemnization, the married people liue all their daies in adultery or fornication: so that by their own confession, there is no certainty of Christianity by Baptism, no certainty of their Sacrament of

Bellar. de Milit. lib. 3. Eccles. ca. 10. ad secundum.

of Orders, and consequently no certainty of succession in Priesthood, which they so much magnifie in their Church. Besides, if in the succession of Popes and Pastors, the intention of any one Priest did faile, either in Baptisme, or in Orders: in all succeeding generations the ordaining and consecrating both of Priest and people, are become vtterly voyd, and of none effect.

Hee that is bound vpon a curse to beleeue *seuen Sacraments*, and yet is not certaine of any one, must be saued by an implicite faith. And yet it is to be feared, for want of their Priests intention, the poore ignorant foule doth sometimes worship a piece of bread, because the consecration

cration of Christs body depends (say they) vpon the intention of the Priest: and no man doth know another mans intention.

Againe, touching their Inuocation of Saints, they are vncertaine, whether the Saints doe heare their prayers: they are vncertaine, whether some they pray vnto bee Saints in Heauen, or damned with the Diuels in Hell. Touching the first, *It is not certaine*, (saith *Biel*) *but it may seeme probable, that God reuealeth vnto Saints all those suites, which men present vnto them*; and saith *Peter Lombard*, *It is not incredible, that the soules of Saints heare the prayers of the suppliats.* Here is nothing but probability and vncertainty. And yet admit

Biel. in Can. Misse, lect 31. Pet. Lomb. Senten. lib. 4. diss. 45.

it were more then probable, that they did heare our praiers, yet there is no certainety, that all such are Saints, which are canonized by the Romane Church. *It cannot be knowne infallibly* (saith *Caietan*) *that the miracles, whereon the Church groundeth the Canonization of Saints, be true; by reason the credit thereof depends on the reports of men, who may deceiue others, and bee deceiued themselues.* And vpon this vncertainty S. *Austin* complained in his dayes: *That many were tormented with the diuell, who were worshipped by men on earth.* Whose reason and authority was so vndoubtedly true, that *Bellarmine* had no way to auoid it, but with a *Fortasse, &c. Peraduenture* (saith he) *it is none*

Accedit, quòd miracula, quæ ab Ecclesia suscipiuntur in Canonizationibus sanctorum, quæ tamen maximè authentica sunt, cum humano testimonio innitantur, non omnino certa sunt, quoniam, &c. Caiet. in opusc. de concep. Virg. Mar. cap. 1.

Fidei Christianæ certitudo non humano more certa esse debet, sed infallibile omnino debet habere testimonium. Caiet. ibid.

Bellar. de sanct. Beat. lib. 1. c. 9.

of

of Austins: and yet if *Bellarmines* answere were true, which is but a *peraduenture*; yet, I say, hee witnesseth from *Sulpitius*, that *the common people did long celebrate one for a Martyr, who afterwards appeared and told them that hee was damned.* And their owne *Cassander* giues vs the like example, that S. *Martin found a place honoured in the name of an holy Martyr, to be the Sepulcher of a wicked robber.*

Idem ibidem cap. 7.

Cassand. Consult. Art. 21.

Touching the being of *Purgatory*, it is vncertaine: *It is not incredible* (saith *Austin*) *that some such thing should bee after this life; but whether it be so or no, it may bee a question.* Touching the place, the Romane Church hath defined nothing: touching the pu-

Tale aliquid etiam post hanc vitam incredibile non est, & vtrum ita sit, queri potest. Aug. Ench. ad Laurent. ca. 69.

Bell. lib. 2. de purg. c 6. ca. 11. & 9.

niſhment, *Whether it be by materiall fire, or ſome other means, it is doubtfull,* ſaith *Bellarmine:* Touching the continuance of ſoules there, it is not certaine. *Dominicus à Soto* thinketh, that no man continueth in this purgation ten yeeres. *If this be true* (ſaith the Cardinall) *no ſoule needes ſtay in purging one houre.* Againe Sr. *Thomas Moore* held for certaine, that in Purgatory, there was no water; and this he prooues out of the Prophet *Zachary*: *Thou haſt deliuered thy priſoners out of the place, where there was no water.* *I. Fiſher,* Biſhop of *Rochester,* would proue it out of the Prophet *David,* that in Purgatory there is good ſtore of water, *For we haue paſſed through Fire and Water,*

Zach. 9. 11.

ſaith

saith the Psalmist. Lastly, *Gregory*, who gaue the first *Credo* to Purgatory, tels vs, that some were purged by Fire, some by hot Baths; and this hee learned by visions and reuelations. And how safe it is to ground an Article of faith vpon the spirits and apparitions of dead men, I leaue it to bee iudged. If wee descend to the age next after *Gregory*, *Venerable Bede* by a vision also established a fourth place. He tels vs of the apparition of a Ghost, reporting that there was an infernall place, where soules suffered no paine, where they had a brooke running through it; *Nec improbabile, &c.* Neither is it improbable (saith *Bellarmine*) there should bee

Gregor. lib. 4. Dialog. c. 55. Hos dialogos non esse opus Greg. M. viri docti apud nos censuerunt. Item Possivin. Iesuita in Appar. S. vi. de Can. loc. Theol. l. 11. c. 6. vbi censuram suam profert de Greg. & Beda.

Bed. Hist. Angl. lib. 5. cap. 13.

Bell. lib. 2. de purg. ca 7.

such an honourable prison, which is a most milde and temperate Purgatory. Thus Saint *Austin* held it as a doubtfull opinion. Saint *Gregorie* gaue credit to it from the visions of dead men; and *Bede* receiued it from the reports of wandring ghosts. The first conceiued it doubtfully, to bee in Fire, the second in hot Baths, the third in a part of Hell, where they had Meddows and Riuers of Waters. And therefore in these, and the like vncertainties, wee appeale from the Church of *Rome*, in this Article of faith, and conclude with Saint *Austin*: *Know, that when the soule is separated from the body,* (statim) *presently it is either placed in Paradise for his good workes,*

Augustin. li. de Vanit. seculi cap. 1.

or

or cast headlong into the bottome of hell for his sinnes.

Touching Pardons, and Indulgences, *Durand* tels vs, *Little can be said of any certainty, or as vndoubtfully true, seeing neither the Scriptures, nor Fathers speake expresly of them.* And *Gerson* saith, *Whether the power of the Keyes extend onely to such as are on earth, or to them also that are in Purgatory, the opinions of men are contrary, and vncertaine.*

Durand in 4. dist. 2 qua 3.

Gers. de Indul. consid. 8.

Touching the adoration of Images, they are vncertaine, what worship to giue them. *Tharrasius* Patriarch of *Constantinople*, and President of the second Councell of *Nice* teacheth, that the *Images are to bee adored, that is, kissed, and loued; for* (say they) *that which a man*

Nicen. Sinod. 2. Act. 7. Ep. Tharras & totius Synod. ad Constant. & Irenæum.

loueth, that he adoreth, and that which he adoreth, that hee earnestly loueth. Here they pretend nothing but a ciuil kind of imbracing, or kissing, without any corporall submission to Images. About foure hundred yeeres after, *Thomas Aquinas*, and other Schoolemen taught: *Because Christ himselfe is adored with diuine honour, it followes that his Image is to be adored with diuine honor.* This learned Founder of Image-worship had many Prosolytes; as namely, *Bonauenture, Caietan, Swarez, Vasques, Iacobus de Graphijs*, & diuers others, who taught the same doctrine. And it seemes the Images themselues were sensible of so beneficial a Patron. For (*Antonius* tels vs) whilest *Thomas* was praying deuoutly

Tho. 3. par. q. 25. art. 3.

deuoutly before a Crucifix, he was lifted vp a Cubit aboue the ground, and a voice proceeded from the Crucifix, saying; *O Thomas, thou hast written worthily concerning me.* If we descend to the Councell of *Trent*, the same telleth vs; that due honour and veneration must be giuen; but what honour that is, which of due belongs vnto them, it is not expressed, neither is it vnderstood of the people. *Bellarmine* tels them negatiuely, that they are not to be worshipped (as in the dayes of *Thomas*) with diuine honour, neither is it safe to teach so in the hearing of the people. For (saith he) *those that defend Images to be adored with diuine honour, are driuen to vse such subtile di-*

Anton. Sum. Hist. tit. 23. (7. 11.)

Bell. de Imag. lib. 2. ca. 23.

stinctions, as they themselues can scarcely vnderstand, much lesse the ignorant. Thus they began first with ambiguous tearmes to teach men to embrace Images *(as two friends salute each other)* then they taught *Latria*, that diuine honor was to be giuen them in plaine deede: and lastly they say; *That the worship must be giuen improperly to the Image, which is properly due to Christ.* This vncertainty of doctrine hath bred another dangerous consequence. For by reason that Idolatry is included in this doubtfull Tenet, *Gregory de Valentia* disputing vpon this point, by a necessary consequence (albeit hee vseth cunning to auoid it) maintaineth that there is a kinde of lawfull Idolatry.

Nic. Synod. 2. vbi supra.

De Controu. fidei Apol. de Idolatr. li. 2. cap. 7. Paris. 1610. Neque absurdè profectò putauerim, B. Petrum insinuisse cultum

dolatry. *It is no absurditie*, saith hee, *to thinke, that Saint* Peter *did intimate, that some worship of Images was right or lawfull, (namely of holy Images) when as hee deterreth the faithfull from the vnlawfull worshiping of Images. For to what end should he determinately point out the vnlawful worship of Images, if hee had thought altogether, that no Image-worship had been lawfull?* Where wee are to obserue, that the word vsed by Saint *Peter*, in that place signifieth *Idol-worship*, not Image-worship as the Iesuite for his owne aduantage would haue it. So that by his reason, Saint *Peter* alloweth some worshipping euen of Idols to be lawfull. By the same reason Saint *Paul* also may bee said to allow

aliquem simulacrorum, (nempe sacrarum Imaginum) rectum esse, cum fideles nominatim ab illicitis Idolorum cultib. deterrere voluit. Quid n. attinebat ita determinatè cultus simulacrorum illicitos notare, si omnino nullos simulacrorum cultus licites esse censuisset?

1. Pet. 4. 3. ἐν ἀθεμίτοις εἰδωλολατρείαις.

low of some adultery, or some theft, and the like; because hee biddeth vs *to haue no fellowship with the vnfruitfull workes of darkenesse*. From hence may we therefore conclude, that some workes of darkenesse are fruitfull, wherewith we may haue fellowship?

Ephes. 5. 11.

Concerning the two Sacraments of Baptisme, and the Eucharist, *It is most euident* (saith *Bellarmine*:) *but concerning the rest of the Sacraments, it is not so certaine.* And saith *Canus*, *The Diuines speake so vncertainly of the matter and forme of Matrimony, that they doe not resolue, whether it giues grace, or not.* Lastly concerning the vndoubted truth in the Church of God: *The Scriptures are written* (saith the

Bellar. de Sacr. in gen. l. 1. c. 9.

Canus lib. 8. c. 5.

the Euangelist) *that we might haue the certainty whereof wee are instructed.* But it is vncertaine, whether Traditions and vnwritten verities deliuered from hand to hand, hauing no foundation in the Scriptures, do not vary from their first institution.

Luke 1.4.

Grauiter peccarent in rebus ad salutem animæ pertinentibus, &c. eo solo, quòd certis incerta præponerent. August. de Bapt. cont. Donat. lib. 1. cap. 3.

SECT. XI.

The testimonies of our Aduersaries touching the greater safety, comfort, and benefit of the soule in the Protestant faith, then in the Romish.

FRom the certaine way I will proceed to the safer way, wherein it shall appeare, that as our doctrine is more Catholique, more

more ſtable and certaine; ſo likewiſe it is more profitable, more ſafe and fruitfull (or to vſe their owne phraſe) of greater merit, euen by the teſtimonies of their beſt learned amongſt themſelues. Looke vpon the all-ſufficiency of the Scriptures: *All thoſe things are written by the Apoſtles* (ſaith *Bellarmine*) *which are neceſſary for all men, and which the Apoſtles preached generally vnto all.* And although this Cardinall will allow the Word of God to be but a partiall, not a totall rule, yet, ſaith he, *Regula credendi certiſſima, tutiſſimáque eſt, The Scripture is a moſt certaine, and moſt ſafe rule of beleeuing.* So that it is a ſafer way to rely wholly vpon the Word of God, that cannot

Bell. de verbo Dei non ſcripto. lib. 4. c. 11.

De verbo Dei, lib. 1. c. 2.

not erre, then vpon the Pope or Church, which is the authority of man, and may erre. It is a safer way to adore Christ Iesus sitting at the right hand of the Father, then to adore the sacramentall bread, which depends vpon the intention of the Priest, and may faile. *It is a safer way, and we liue more in safety* (saith *Austin*) *if wee giue all vnto God, rather then if we commit our selues partly to our selues, and partly vnto God. We will, but it is God that worketh in vs to worke, according to his good pleasure. This is behoofefull for vs both to beleeue, and to speake; this is a godly, this is a true doctrine, that our confession may bee humble and lowly, and that God may haue the whole.*

August. de bono perseuer. lib. 1. c. 6.

Looke

The Communion in both kinds.

Look vpon the Communion in both kinds, and the Deane of *Louaine* will tell vs: *It were better the Communion were administred in both kinds, in respect of the perfection thereof, for it were more agreeable to Christs institution, and it best agrees with the corporall feeding, which is both in bread and drinke.* And saith *Vasques, Their opinion alwaies seemed to bee more probable, who say, that greater fruits of grace are reaped by the Communion in both kindes, then in one.* And saith *Cassander, Although the Communion in both kindes bee not simply necessary, yet it is much to be preferred before the Communion in one kinde, albeit it be thought not to be contrary to Christs precept.* And their owne Schooleman *Alex.*

Cassand. sub vtráq; specie.

Probabilior sententia semper mihi visa est eorum, qui dicunt maiorem fructum gratiæ ex vtráque, &c. Apud Chamier. Tom. 4. de Euchar. l. 9. cap. 10. sect. 2. Cass. de Com. sub vtráque specie.

Illa tamen, quæ est sub duabus, est maioris meriti. Alexand.

ab

ab Hales protesteth, *Though the order of receiuing in one kinde be sufficient, yet the other of both kindes is of greater merit, of greater fulnesse and power.*

Hal. in 4. Sentent. qu. 53. membr. 1. Greg. de Val. likewise affirmeth the same. De Legit. Euch. vsu, cap. 6. sect. secunda.

Look vpon priuate Masse, and it will appeare by a generall confession, that the Communion of Priests and people together, is more safe and profitable, then priuate Masse. It is the confession of the great and generall Councell of Trent: *Optaret quidem, &c. The Councell could wish the people would communicate together with the Priest, because it would be more fruitefull and more profitable.* The like confession is made by M. *Harding*. *I deny not* (saith hee) *but that it is more commendable and more godly on*

Priuate Masse.

—*quod huius sanctissimi sacrificij vberior fructus proueniret, &c.*

Concil. Trid. Cap. 6. can. 8.

Jewel Artic. 1. in Priuate Maſſe. Bellar. Quia Miſſæ celebratio non ſolum ad ſacrificium Deo offerendum, ſed etiam ad populum nutrientum ſpirituali pabulo ordinatur, propterea ex hac parte negari non poteſt, quin ſit magis perfecta & legitima Miſſa, vbi communicantes adſunt, quam vbi deſunt. Bell. de Miſſa. l. 2. c. 10.

on the Churches part, if many wel-diſpoſed & examined would be partakers of the bleſſed Sacrament with the Prieſt. And laſtly, *Bellarmine* himſelfe is forced to confeſſe: *Becauſe the celebration of the Maſſe is ordained not onely to offer Sacrifice to God, but alſo the ſpirituall foode to the people, therefore it cannot bee denied, that it is a more perfect and lawfull Maſſe, where the Communicants are preſent, then where in the priuate Maſſe, the Prieſt alone receiueth.*

Prieſts Marriage.

Looke vpon the marriage of our Miniſters, and it will appeare by their owne confeſſions, that it is the ſafer way to liue chaſtely in Matrimony, then by a ſingle life to hazzard their ſoules by Incontinency. It was the opinion

opinion of *Æneas Syluius*, afterwards Pope *Pius* the second: *Perhaps it were not the worst, that many Priests were married, for by that meanes, many might be saued in married Priest-hood, which now in barren Priest-hood are damned.* And *Panormitan* a great Canonist was sensible of the dangers that accompanied a single life, and thereupon resolues: *It were good and behoofefull for the soules of many, if Priests might marry; because we finde by experience, the Law of single life hath brought forth contrary effects.* And *Cassander*, who well vnderstood the life and conuersation of Priests, proclaimes it to his Church: *If euer, certainely in these our dayes the change of the Law* (of single life) *may bee thought*

In gestis Concil. Basil. li. 2.

Credo pro bono & salute animarum statutum, vt non volentes continere, possint contrahere, quia experientia docente, contrarium prorsus effectus sequitur. Panor. de Cleric. Coniug. cap. cum Olim. Cass. de Celeb. Sacerd. Art. 23.

thought necessary, that those which cannot attaine to the perfect degree of Chastitie, may be permitted to liue in the second degree of chaste marriage.

Prayer in a knowne tongue.

Looke vpon our Prayer in a knowne tongue, and *Aquinas* that learned Schoolman tels vs, *It is manifest, that he receiueth more benefit which prayeth and vnderstandeth what he saith; For the minde of him that vnderstandeth not, is without fruit and refection.* And *Lyra* was of the same opinion, and withall giues a further reason: *If the people vnderstand the prayer of the Priest, they are better brought to the knowledge of God, and they answere, Amen, with greater deuotion.* And Cardinall *Caietan*, who had often performed the publique seruice in an vnknowne

Aquinas] Constat quod plus laetatur qui orat, & intelligit quid dicit. Nam ille qui intelligit, reficitur & quantum ad intellectum, & quantum ad effectum, sed mens eius qui non intelligit, est sine fructu refectionis. Si populus intelligat orationem Sacerdotis, melius reducitur in Deum, & deuotius respondet, *Amen*. *Lyra in* 1. *Cor.* 14.

vnknowne tongue in the Church, yet contrary to his practice profesſeth: *It is better, by Saint* Pauls *Doctrine, for the edifying of the Church, that publique prayers were made in a vulgar tongue, to be vnderſtood indifferently by Prieſts and people, then in Latine.* And *Gabriel Biel* was ſo farre from approouing the vocall praier in an vnknowne tongue, that on the contrary he giues ſeuen ſpeciall reaſons, why it ſhould be vnderſtood by the people. *Firſt, becauſe it ſtirreth vp the minde to inward deuotion. Secondly, it enlightneth the minde. Thirdly, it cauſeth a better remembrance of things ſpoken in the time of Prayer. Fourthly, it keepeth the thoughts fro wandring. Fifthly, it cauſeth a more full performance of our duty*

Ex Pauli doctrinâ habetur, quod melius eſt ad Eccleſiæ edificationem, orationes publicas, quæ audiente populo dicuntur, dici lingua communi clericis & populo, quàm dici Latinè. Caiet. Com. in cap. 14. 1. ad Cor. v. 17. Oportet, quòd vocalis oratio innoteſcat populo, &c. In Can. Miſſ. lect. 62.

duty both in body and soule. Sixthly, there is a better redundance from the soule to the body, by a vehement affection and deuotion. Seuenthly, it is better for the instruction of our brethren. And which is obseruable, the Rhemists themselues, in their Annotations vpon S. *Pauls* Epistle touching praier in an vnknown tongue, make this confession: *When a man prayeth in a strange tongue, which himselfe vnderstandeth not, it is not so fruitfull for instruction to him, as if he knew particularly what he prayed.*

Rhem. Testa. in Annot. 1. Cor. 14.

Image worship.

Looke vpon their worship of Images, and their owne *Erasmus* tels vs, *Tutius, It is more safe to remoone Images out of Churches, then to pray to them, that the minde may be altogether free from superstition.*

Vt facilius est, ita tutius quoque omnes Imagines è Templis summouere, &c. Erasm. in Catechesi.

For

For no man can bee free from shew of superstition, that is prostrate before an Image, and doth looke on it Intentionally, and doth speake vnto it, and kisse it; nay, although he doth but (only) *pray before an Image.* And saith Cassander, *It were best in these times to inuite men to worship the true Image of God, in releeuing the poore.* And a little before hee resolues in *Biels* words: *Their opinion is more sound, which say, that an Image, neither as it is considered in it selfe, as wood and stone, neither as it is considered in the nature of a signe or representation, is to be adored.*

Cass. Consult. de Imaginibus

Looke vpon their Inuocation of Saints. *Tutiùs & iucundiùs loquor ad meum Iesum.* I speake more safely and more sweetly to my Sauiour

our, then to any of the holy Saints of God: (*saith Austin.*) *and Cassander, professeth this of himselfe: I in my prayers vse not to inuocate Saints, but I direct my prayers vnto God himselfe, and that in the name of Christ: For this I hold most safe.*

Chem. part. 3. Exam. Trid. Conc.

Merits.

Lastly, looke vpon their doctrine of Merits: *Dangerous* (saith *Bernard*) *is the habitation of those that trust in their owne merits.* Againe he proclaimes our Doctrine for the safest way in the sole confidence of Christ's merits: *Vbi tuta? what safe rest or security can the weake soule find, but in the wounds of our Sauiour? As he is mighty to saue, so dwell I there with more safety.* And Fryer *Walden* accordeth with the Protestants

In Ps. qui habitat. ser. 1. Vbi tuta firmáq; infirmis securitas & requies, nisi in vulneribus Saluatoris? tanto illic securior habito, quanto ille potentior est ad saluandum. Bernard. in Cant. Cantic. Serm. 61.

stants in the same beleefe: *I repute him* (saith hee) *the sounder Diuine, and more consonant to the holy Scriptures, who doth simply deny such merit, and* (with the qualification of the Apostle) *confesseth, that simply no mã meriteth the kingdome of heauen, but by the grace of God, or Will of the giuer, as all the former Saints* (vntill the late Schoolemen) *and the vniuersall Church hath written.* And for conclusion of this point, Cardinall *Bellarmine*, who doth labour and sweat by subtilty of wit, to maintaine merits of condignity and congruity, at last confidently resolues; *For feare of vaine glory, and by reason of the vncertainty of our workes, Tutissimum, &c. It is the safest way to place all our trust in the onely merits and fa-*

Reputo igitur sanioremTheologum, fideliorem Catholicum, & Scripturis sacris magis concordem, qui tale meritum simpliciter abnegat, &c. Wald. Tom. 3. de sacramental. tit. 1. c. 7.

Propter incertitudinem propriæ iustitiæ, & periculum inanis gloriæ, tutissimum est, &c. Bellar. de Iust. lib. 5. c. 7.

uour of God. And from these seueral confessions, I may inferre, that the Protestāt faith is more certaine, more safe and sure, more comfortable, and euery way more profitable, then the Romish doctrine, by the testimony of our Aduersaries themselues. For wee protest against free will, against the Communion in one kinde, against Priuat Masse, against Praier in an vnknown tongue, against the worship of Images, against the doctrine of merits; all which are receiued for principal Articles in the Church of Rome, and yet are acknowledged by the Romanists to want that assurance, that comfort, that benefit, that safety for the soules of the faithfull, which the Reformed

formed Churches teach and professe in a different doctrine at this day.

Sect. XII.

Our Aduersaries conuicted by the euident testimonies of the Ancient Fathers, either ridiculously elude them, or plainely reiect them.

IT is no wonder, that many Romanists are *Testes veritatis*, Witnesses of Gods truth in the bosome of a corrupt Church; but it may seeme strange, that such men should establish the antiquity of our doctrine by their owne confessions, and decline the certainty & safety of their owne. And that

it may yet further appeare, that these are not forced, or feyned allegations, wrested to another sense, then their own men delivered them; I will giue you the expresse words and authorities of the Anciēt Fathers themselues, whereby you shall obserue, that the Church of Rome doth seeke to elude the records and reall proofes in Fathers and other learned Authors, touching the chief points in Controuersie betwixt vs.

Touching the all-sufficiency of the Scriptures, Saint *Chrysostome* saith, *The Church is knowne tantùm modò, onely by the Scriptures:* What say the Romanists to this authority? *Bellarmine* answeres: *It is probable the Author was a Catholique,*

Chrys. in Homil. 49. operis imperf. in Matth. Credibile est, authorem fuisse Catholicum, sed non putatur esse Chrysostomus Bell. de script. Eccl. ad An. 398.

tholique, but it seemes to be none of Chrysostomes.

Touching the adoration of Saints, Saint *Austin* saith: *Many are tormented with the Diuell, who are worshipped by men on earth:* what say the Romanists to this authority? *Bellarmine* answers: *This place (forte sic) peraduenture is none of Austins.* Respond. 9. cum nunc sit certum non esse Aug. sermonem. Idem de purgat. Bellar. l. 2. cap. 9.

Touching the Popes Supremacie; Saint *Austin* saith, *Thou art Peter, and vpon the Rocke, which thou hast confessed, vpon this Rocke, which thou hast knowne,* saying, *Thou art Christ the Sonne of the liuing God: will I build my Church: I will build thee vpon me, not me vpon thee:* what say the Romanists to this authority? *Stapleton* answeres: *It was lapsus humanus, an humane error, caused by the* August. de verb. Domini, serm. 13. Stapl. princ. doctr. lib. 5. c. 3. & Bell. l. 1. de Pontif. c. 10.

diuersity of the Greeke and Latine tongue, which either hee was ignorant of, or marked not.

Touching the Communion in both kindes, *Ignatius* saith, *One cup is distributed to all:* what saith *Bellarmine* to this authority? *In the Latine Bookes it is not found, that one cup is giuen to all, but for all.*

Touching the Sacrament of Christs body, *Origen* saith, *Thus much hee spoken of the Typicall and Symbolicall body.* What saith *Senensis* to this authority? *To speake my mind freely,* (saith hee) *I suspect this place to bee corrupted by Heretiques.*

Touching transubstantiation, *Theodoret* saith, *The substance of Bread and Wine ceaseth not in the Sacrament.* What answere

ἐν ποτηρίῳ τοῖς ὅλοις διανέμεται. Ignat. Epist. ad Philadelp. In latinis codicibus non habetur, vnus calix omnibus distributus. Bell. de Euch. lib. 4. cap. 26.

Orig. in Mat. 13. Ego, vt liberè pronunciem sententiam meam, suspicor hunc locum fuisse ab hæreticis depravatum. Senens. Bibli. Sanct. lib. 6. Annot. 66.

Theod. in Dial. 2. Theodoretus de aliis quibusdam erroribus in Concilio Ephesino notatus fuit, etiamsi postea resipuit.

swer the Romanists to this authority? *Gregory de Valentia* saith, *Theodoret was noted to haue erred in the Councell of Ephesus, although he afterwards repented himselfe.*

Greg. de Valentia in lib. de Transub. c. 7. Sect. 11.

Touching Images in Churches, *Epiphanius* saith, *That he found a vaile at the entrance of the Church, representing the Image of Christ, or some Saint, which he cut in pieces, and withall commanded, that no such painted vailes should hereafter bee suffered to bee hung in the Church.* What saith *Sanders* to this authority? *They are not the words of Epiphanius, but of some counterfeit: they are rather the forged words* (saith *Baronius*) *of some Imagebreakers.*

Epiph epist. ad Ioan. Hierosolym. Excipiunt. Pontificij aduersus hanc epistolam, quasi non genuinam. Epiph. eorũ autem exceptiones refellit Andr. Riuet. Crit. Sa. lib. 3. c. 29. Verba illa non sunt Epiphanij, sed supposititia. Sand. 7. de Imag. lib. 2.] Sunt potius alicuius Iconoclastarum figmentum, quàm Epiphanij germanum scriptum. Baron. annal. ad ann. 392. num. 59.

Touching Traditions and vnwritten verities, Saint *Cyprian*

prian saith, *From whence is this tradition? for the Lord commanded vs to doe those things which are written?* what saith *Bellarmine* to this authority? S. *Cyprian* wrote thus, *when he thought to defend his own error, and therefore it is no maruaile if he erred in so reasoning.*

Touching Priuate Masse, *Chrysost.* saith, *It is better not to be present at the Sacrifice, then to be present, and not communicate* (with the Priest:) what saith *Bellarmine* to this authority? *Chrys. spake this as at other times, by exceeding the truth, when he would only incite men frequently and worthily to communicate.*

Againe, if we cite *Prudentius*, *Bellarmine* answers, *I say no more of him, but that he played the Poet.*

If we obiect *Tertullian*, *Bellar-*

Respondeo, Cyprianum haec scripsisse, cum errorem suum tueri vellet. Bell. de verbo Dei, lib. 4. c. 11.

Chrys. Homil. 3. in Epist. ad Ephes.] Dico Chrysostomum, vt quandam alia per excessum, ita & esse locutum, cum solum hortari cupiens homines ad frequenter & digne communicandum. Bell. lib. 2. de Missa. c. 10.

Nihil aliud dico, nisi more Poetico, lusisse Prudentium. Bell. lib. 2. de Purgat. c. 16.

Non magni faciendae est

Bellarmine answers: *His authority is of no great account, when hee contradicts other Fathers, and when it appeares he was no man of the Church.*

If wee produce *Origen*, *Ribera* the Iesuite saith: *He was full of errors, which the Church hath alwayes detested.*

If we cite *Hierome*: *Canus* makes answer: *Hierome is no rule of faith.*

If we cite *Iustin*, *Irenæus*, *Epiphanius*, and *Oecumenius*: *Bellarmine* answeres: *I see not how we can defend the sentence of these men from error.*

Lastly, if wee produce the vniforme consent of Fathers against the immaculate conception of the blessed Virgin: *Salmeron* the Iesuite makes answer, *Weake is the place which is drawne from authority,*

eius authoritas, cum contradicit alijs Patribus, cum constat eum hominem Ecclesiæ non fuisse. Bell. l. 3. de Euchar. c. 6

Originem plenum fuisse erroribus, quos Ecclesia semper detestata est. Ribera in Malach. in præm. Hieronymus.

non est regula Fidei] Canus in Theol. loci. lib. 2. c. 11.

Iustini, Irenæi, Epiphanij, atque Oecumenij sententiam non video quo pacto ab errore possimus defendere. Bellar. lib. 1 de sanct. cap. 6.

Locum ab authoritate esse infirmum; & vt prudens quidam pastor dixit.

Pauperis est &c. & in iudicio plurimorum non acquiescet. Salmer. Rom. 5. disput. 51.

thority, for, Pauperis est numerare pecus: It is the signe of a poore man to number his cattell.

Thus in behalfe of the Protestant Doctrine, you haue heard the proofe of the Romish witnesses, in the chiefe points made good by the testimonies of the Fathers themselues. You haue heard likewise (notwithstanding their great vaunt of the Fathers) how lightly they regard them, or reiect them, when they speake not *placentia*, agreeable to their Church and doctrine. And that no man may doubt, that many in the bosome of their owne Church haue spoken freely and truly in many particular points of doctrine, both with vs, and against their owne Tenets; behold,

it

it is so truly and sensibly felt, and commonly vnderstood, euen among themselues, that some chiefe protectors of their cause haue complained to the Inquisitors, and the Inquisitors out of their zeale, in defence of the Romane faith, haue sent out *Ad melius Inquirendum*, a new writ of enquiry after such delinquents, and haue censured them with a *Deleatur*, in those pages that make either for our Doctrine, or against their owne. As appeares by their Indices Expurgatory, and of bookes prohibited by the decrees of the Councell of Trent, and confirmed by the authority of Popes, *Pius* 4. *Sixtus* 5. and *Clemens* 8.

Conc. Trid. Sess. 2. & Sess. 18. & Sess 25. fub finem.

SECT.

SECT. XIII.

Our Aduersaries conuinced of a bad cause, and an euill conscience, by razing of our Records, and clipping their owne Authors tongues.

IN the Margent of the Latine Bible, it is obserued vpon the words of the Text, *Deut.* 4. *That God forbids grauen Images to bee made:* what say the Inquisitors to this? *Deleatur*, Let that Note be strucken out.

In Bibliis Roberti Stephani c 4. Deuteron.

Ind. Expurg. Quiroga. fol. 8.

The Glosse vpon *Gratian* saith: *The Priest cannot say significatiuely of the Bread, (This is my body) without telling of a lie:* what say the Inquisitors to this doctrine? *Deleatur*

Io. Pappus Censur. ad Gloss. Iur. Can. in Decret Gratiani num. 78.

Deleatur, Let that old leauen be cast out.

Cassander wrote a whole Tract concerning the Communion in both kinds: what say the Inquisitors to this? *Deleatur totus liber*, Let the whole Tract be blotted out.

Ind. Expurg. Belg. p. 38.

Cardinall *Caietan* saith, the words, *This is my body*, doe not sufficiently proue Transubstantiation: what saith *Pius the fift* to this? *Deleatur*, Let that passage be no more printed amongst *Caietans* workes.

Ex Catholicis solus Caietanus in Commentario huius Articuli, qui iussu Pij Quinti in Romana editione expunctus est, docuit, secluā Ecclesiæ authoritate, Verba illa, Hoc est corpus meum, ad veritatem hanc confirmandam non sufficere.] Suarez. Tom. 3. disp. 46. sect. tertia. disput. 51. Ind. Quiroga pag. 149.

Vdalricus Bishop of *Augusta* writes a whole Epistle touching the lawfulnesse of Priests marriage: what say the Romanists to this? *Deleatur*, Let that whole Epistle be blotted out.

Bertram wrote a booke of the

the body & blood of Christ opposite to the doctrine of Transubstantiatiõ. What say the Inquisitors to this? *Totus liber penitùs auferatur*, Away with the whole booke.

Idem Ibidem.

Anselme, or the author of the booke for baptizing and visiting the sicke, saith: *Dost thou beleeue, that the Lord Iesus Christ died for our saluation, and that there is no meanes to be saued by our own merits?* What say the Inquisitors to this? *Deleatur*, as if it were not to be spoken at the visitation of the sicke.

Quirega. Index ex Purg. p. 149. Bernar. de Sandoual. Index Expurg. Anno. 1612.

The word, *Merit*, saith *Cassander amongst the Ancients, is almost the same as to obtaine.* What say the inquisitors to this doctrine? *Deleatur*, Let that obseruation of the word (*Merit*) be cleane

Cassand. in Hymnis Eccl. p. 279. vt Cypr. Misericordiam adeptus sum (i.e.) Misericordiam merui. Annotatio illa de vocabulo Merendi tota Deleatur. Ind. Expurg. Belg. p. 25.

strucken

strucken out.

Polydore Virgil saith; *Almost all the ancient Fathers condemned Images for feare of Idolatry*. What say the Romanists to this doctrine? *Deleatur*, from the beginning of that Chapter to the leafe, *Lex per præsentes &c.* Let it be blotted out.

Index librorum expurgatorum p. 735. Bern. de Sandaval. Archiep. Tolet.

Langus, say the Inquisitors, holds many things not consonant to the catholike Religion, and especially he doth not acknowledge transubstantiation. What conclude they vpon this annotation? *Deleatur*, from pag. 179. to the pag. 199. Let all be blotted out.

Annot. in Iust. Martyr. Basil. 1565. p. 199. Ind. Expurg. Belg. fol. 90.

Ferus saith, *Ridiculum est, It is ridiculous, that some will haue Cephas for the head*: In their last edition printed at *Rome* 1577. they

In Ioan. c. 1. Moguut. 1565. p. 34.

they haue left out the words, *Ridiculum est*: and say, *Some will haue* Cephas *for the head.*

Lastly, the ancient Councell of *Laodicea* decreed, *Anno* 368. *We ought not to leaue the Church of God, and inuocate Angels*: In the same Councell published by *Merlin* and *Crabbe*; by transmutation of a letter we are taught to say: *we ought not to leaue the Church of God, and haue recourse to Angles or corners.* And thus are *Angeli* become *Anguli*, Angels are become Angles, or blinde corners; lest so faire an euidence of an ancient Councell should bee produced against Inuocation of Angels. But what these men haue gained by purging and razing of true Euidences, their late Diuinity Reader at

Non oportet Christianos, Ecclesiæ Dei derelictâ, abire, atq; Angelos nominare. Concil. Laodic. can. 35] Binius. Tom. 5

Non oportet Christianos, derelictâ Ecclesia Dei, abire in Angulos. Merlin. fol. 68. edit. 1530. Crabbe fol. 226. edit. Anno 1538.

at *Louaine* will giue his fellow Romanists a good account: *After I was appointed* (saith he) *to put in execution, the tyrannicall decree of the Inquisitors, and had noted six hundred seuerall passages to be spunged and blotted out, which animaduersions of mine, I wished I could haue washed away with my teares and blood; my heart at length being smitten, and mine eyes opened by the mercy of my God, I plainely perceiued abomination in the Papacie, an Idoll in the Temple, Tyranny in the Common wealth, poyson and infection in Religion.* And thus this learned Professor, sometime a votary to the Church of Rome, from the obseruation of those purging Indices, makes protestation against their practices, and withall

Henr. Boxhornij conuersio.

Sed ô incredibilis in me Dei opt. max. beneficentia: postquam expurgatorij Indicis, quem tyrannisante Albano, Benedictus Arias Montanus in priorib. vivorum lucubrationes inseruirus conceperat, exequutor inter primos sexcentas, contrà falsa doctrinæ Pontificiæ capita observationes &c. Heroicus Boxhornius. lib. 3. de Euch. initio.

withall became a true conuert to the Protestant faith.

Sect. XIV.

Our Aduersaries conuicted of their defence of a desperate cause, by their blasphemous exceptions against the Scripture it selfe.

WHen therefore wee see with the *Louanian Doctor, poyson in their Religion, and tyranny in their Commonwealth*; when we apparantly discerne the *Abomination of desolation standing in the holy place, let vs flie* (saith *Chrysostome*) *to the mountaines of the Scriptures.* But can any man bee perswaded, that these men,

Matth. 24.

men, after their purging and condemning all sorts of writers, will at last come to the triall of the Scriptures? Are we not al eye-witnesses, that Christ and his Apostles are called in question at the Popes assises, and there arraigned and condemned of obscurity and insufficiency in their Gospell? Is not the sacred Bible ranked *inter libros prohibitos?* Hath it not the first place in the Catalogue of Books prohibited, vpon pretence of some corruption in the translation? Doth not their owne *Corn. Agrippa* proclaime it to the shame of their owne Religion, that the Inquisitors deale most cruelly with the Protestants concerning their triall by the Scriptures? For (saith

Casaubons answere to the Epistle of *C. Perron.* *pag.* 38.

Agrippa de vanit. Scien. cap. 96.

(saith he) *If the party examined shall offer to proove his opinion by Scriptures, then with swelling and angry countenance they tell him, that hee is not now to deale with Schollers in their Schooles, but with Iudges before their Tribunall, and therefore he must answer directly, whether he will stand to the decrees of the Romane Church or not: If hee refuse, then they conclude, saying, They are not to dispute with him by arguments and Scriptures, but with fire and faggot.* Now, can any man imagine, why these men should be so angry with Christ and his Apostles? Can they say the Word of God is mutable and vncertaine? or can they say, It is subiect vnto alteration, and needs an *Index Expurgatorius*? No surely, these

these are but peccadillioes, small faults, which are incident to the Fathers and Schoolemen, and the Polemicall Authors of these times. But you shall heare them speake in their owne sense, wherein they abound (for I tremble to speake it:) *The Scriptures* (say they) *are dead Characters, a dead and killing Letter, without life, which neither knowes nor vnderstands, a meere shell without a kernell, a Delphick sword, a leaden rule, a shoo fit for any foote, Sibyllas prophecies, Sphynx his Riddles, and matter for contention, a wood of theeues, a shop of heretikes, imperfect, doubtfull, obscure, full of perplexities.* And

a (*Caracteres mortui.*] *Lindan. l. 2 Stromatum, c. 2. & cap. 6.*)
b *Littera mortua, occidens.*] *Idem Panoph. l. 1. ca. 22.*
c *Muta & inanis, quæ nec sentit, nec intelligit.*] *Idem l. 5. c. 4.*
d *Merum putamen sine nucleo*] *Idem lib. 1. cap. 6. Canus l. 3. c. 2.*
e *Gladius Delphicus,*
f *Regula Lesbia, calceus vtriquepedi aptus, folia Sibyllæ, Sphyngis ænigmata, materia litis.* g *Turrianus aduersus Sadeelum. pa. 99.*
h *Lucus Prædonum, officina hereticorum. Charon. de tribus veritatibus. p. 220.* i *Imperfecta, dubia, obscura, ambigua, perplexa. Lessius in consult. quæ fides sit capessenda. Ratio. 11. pa. 127. & 128.*

faith

saith *Pighius*, *as one hath truely and merrily said, the Scripture is like a nose of wax, that easily suffereth it selfe to be drawne backward and forward, to be moulded and fashioned this way and that way, and howsoeuer you list.* Behold the reuerence they yeeld vnto the Scripture. What seemes blasphemy, if this doth not? Is it then any wonder, that *Rob. Tuitiensis* cryed out before the Pope, *Fie vpon Peter, Fie vpon Paul*; when these men dare deliuer such accursed speeches against the whole body of the Scripture, which they durst not pronounce vpon a Popes Bull, or a Kings Proclamation? Certainely, the *Arthangell contending with the Diuell, durst not bring against him such railing accusations,*

Sunt Scripturæ tam nimium verè quam se diuè dixit quidam, velut nasus cereus qui se horsum illorsum, & in quācunq; volueris partem trahi, retrahi, fingique facilè permittit. Pigh. Hierarch. l. 3. ca. 3.

Eras. de rat. conc. li. 3.

tions, as these men contending with vs, haue brought against the Truth of God, and his heauenly Word. If we cite the Fathers, they are slighted by them, or reiected as counterfeit: if we cite *Berengarius*, the *Waldenses*, & the like, they are charged with heresie, and therefore their testimonies are not authenticall. If we produce their owne Doctors and Schoolemen, as *Testes veritatis*, witnesses of Gods truth in the bosome of a corrupt Church; these men (say they) are Catholique Authors, but they stand not *Recti in Curiâ*, they are too lauish of their tongues, and therefore they must be purged. If wee cite the Scriptures, they answer, that they are

are vnperfect, they are a subiect of debate and contention, a couert for theeues, and a shop for heretikes. Giue me leaue therefore to vse the words of *Campian: Can I imagine any of you to be so stuffed in the Nose, that being forewarnd, cannot quickly smell out this subtill iuggling?* Can these men challenge succession in person and doctrine from Christ and his Apostles? Can they vaunt of the generall consent of all the Fathers? Can they glory in the vnity and vniuersality of all Romish Proselytes in their owne Church; and when they come to the trial of their cause, will they decline the Scriptures as vnperfect, the Fathers as counterfeit, the Protestants as here-

Camp. Rat. 2.

heretikes, and their owne writers as erroneous? If these men would maintaine no other Tenet, but this alone; *The Scripture is imperfect*: they shall never be able to proove their doctrine Apostolik, nor their Church Catholike. But to waue the Scriptures, and Fathers, and Writers, as vnperfect, and yet to cry out with the father of lyes, *All is mine*: this is a proper piece of policy, to delude the ignorant, and deceiue their owne soules. For the truth is, howsoeuer they pretend, that the sound of their Romane faith goeth through the world (albeit the emptiest vessels make the greatest sound) their silencing of Scriptures in forbidding the reading of them

by the people, and their purging of learned Writers, argues a diſtruſt in their owne cauſe, and a feare, leſt the truth ſhould appeare. Nay more, Saint *Chryſoſtome*, or a learned Ancient Author rightly obſerued the like practice amongſt the hereticall Prieſts in his dayes, and giues a further reaſon, why the Prieſts led the people by an implicite faith, and ſhut vp the gate of truth: *For* (ſaith he) *they know, that if the Truth bee once laide open, their Church ſhall be forſaken, and they from their Pontificall dignity, ſhall be brought downe to the baſeneſſe of the people.* This reaſon is ſo truly accompliſhed amongſt the Romaniſts in theſe dayes, that their owne Cardinall

Opere imperfecto in Mat. Hom. 44. Dei, quo authore vide Andr. Riuet. crit. S. lib. 4. cap. 1.

(as I haue shewd) withstood the reformation of knowne errours in the Romane Church, especially for this cause, lest it should endanger the whole state of the Romane Papacy.

— Scomberg supra pa. 24.

Vide de Greg. de Valent. de Indulgent. cap. 2. p. 244. Paris. 1610.

SECT. XV.

our chiefest Aduersary Cardinal Bellarmine, testifies the truth of our doctrine in the principall points of controuersie betwixt vs.

BVt admit, our Translation of the Scriptures were vnperfect, the Fathers doubtfull, and that the Romish Writers beeing not refined by the Inquisitors; for weighty reasons

best known vnto themselues, were to bee reiected; yet I hope they will giue vs leaue to produce such Writers, against whome they take no exception. I will present vnto them their own Cardinal *Bellarmine*, who I thinke was their first & best that wrote the whole body of Controuersies on their side; let him, I say, bee conuented and examined without partiality, and it shall appeare vpon a reuiew, that in the principal points of difference betwixt vs, he is inforced to confesse the antiquitie and safetie of our doctrine, and plainely to acknowledge the vncertainty and nouelty of his owne.

First, touching the vncertainty of all the *Trent* Sacraments,

ments, it is *Bellarmines* confession; *None can be certaine of the certainty of faith, that hee hath receiue a true Sacrament, because it depends vpon the intention of the Minister, and none can know another mans intention.*

Bell. de Iustificat. cap. 3.

Touching Transubstantiation, it is *Bellarmines* confession, *It is not improbable, that there is no expresse place of scripture to proone it, and it may bee doubted, whether the Text will beare it.*

Idem de Euch. lib. 1. cap. 13.

Touching priuate Masse, it is *Bellarmines* confession: *That is a more perfect and lawfull Masse, where the Priest and people communicate togeither. Neither is there any expresse mention amongst the Ancients, where none did communicate, but the Priest alone, but by conjectures.*

Idē de Missa. lib. 2. cap. 9. & cap. 10.

iectures.

Idem ibidem cap. 9.

Touching our Prayer in a knowne tongue, it is *Bellarmines* confession (in the Primitiue Church) *when the Christians were but few, they did all sing and answer one Amen, at the time of diuine seruice.*

Idem de verbo Dei, lib. 2. cap. 16.

Touching our Communion in both kindes: it is *Bellarmines* confession: *Christ did institute in both kinds, and the ancient Church did minister under both kinds; But the multitude increasing, the inconuenience appeared more and more, and by degrees the vse of both kinds ceased.*

Idem de Euchar. l. 4. c. 24.

Touching our two Sacraments, it is *Bellarmines* confession: *As for Baptisme and the Eucharist, the thing is most euident: concerning the other fiue, it is not so certaine.*

Idem de Sacram. in genere l. 2. c. 6.

Touching

Touching Faith and good Works, it is *Bellarmines* confession: *The Protestants do not deny, but that Faith and Repentance are requisite, that is, a liuely Faith, and an earnest Repentance, and that without them no man can bee iustified.* And as touching our Iustification by Faith (onely) he concludeth with the Reformed Churches: *Either a man hath true merits, or hee hath not, if he haue not, hee is daungerously deceiued, and seduceth himselfe whilest he trusteth in false merits, (for these are deceitfull riches, saith Saint Bernard,) which hinder true riches; but if he haue (true merits) hee loseth nothing by them, in that he respecteth them not, and putteth his trust in God onely.*

Bel. de Iusti. lib. 3 cap. 6.

Bellar. de Iustif. lib. 3. c. 17 Vel habet homo vera merita, vel non habet, Si non habet, periculosè fallitur, seque ipse seducit, dum in falsis meritis confidit: Isti enim sunt fallaces diuitiæ apud S. Bernardum, quæ veras impediunt. Si verò habet, nihil perdit ex eo, quòd ipse ea non instituat, & in solo Deo confidit.

I beggе not of our Aduer-

saries the points in question betwixt vs, but I wonder rather, why they should send out such (*Anathema's*) and curses against all, or any of those, that deny their doctrine, when as their best learned confesse, that many principall points of their owne Religion, yea, many Articles of faith are neither ancient, safe, nor Catholike. It is not the name of Catholike, (which they assume) that makes good the Catholike doctrine, neither is it the opinion of the great learning, or the multitude on their side, which misleads the truth. For our Saviour Christ doth especially note the members of his body by the name of a *little flock*, as if the paucity of true

Fear not little flocke. Luke. 12. 32.

beleevers

beleeuers were the speciall character of the true Church. And as for the learned on that side, *You see your calling, brethren,* (saith the Apostle) *Not many wise men after the flesh, not many mighty, not many noble are called.* And if our aduersaries list to assume all learning and knowledge vnto themselues, I enuie not their supposed wisedome. But I rather admire, remembring the words of our Sauiour, with wonder and pitty. *I thanke thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise, and prudent, and hast reuealed them vnto babes.* And if our aduersaries please to reflect vpon their owne Religion, they shall finde likewise, that the principall

1. Cor. 1. 26.

Matth. 11. 25

markes of the false Church were discouered, and fore-told long since Christ and his Apostles; that it should bee *after the working of Satan, with all power, and signes, and lying wonders.* And we know, such miracles are the special Characters of the Romane Church. The Spirit of God foresaw, that their doctrine would consist in forgings, not onely of Fathers, of Councels, of Schoolemen, but of daily miracles in their Church. And for this *deseruablenesse of vnrighteousnesse, because they receiued not the loue of truth, that they might be saued*; their iudgement was foretold, and is now accomplished: *God shall send them strong delusions, that they should beleeue lyes.* I list not to insist

2. Thess. 2.11

vpon

vpon such *feigned miracles, wrought either by their Priests, or by their companions for lucre sake*: It is sufficient that their owne Schoolemen confesse it: But I professe with *Austin*, *As Miracles were necessary before the world beleeued, to induce it to beleeue; so he that seeketh to be confirmed by wonders now, is to bee wondered at most of all himselfe, in refusing to beleeue that all the world beleeueth besides himselfe.*

Aliquandò in Ecclesia, sit maxima deceptio populi in miraculis fictis, in Sacerdotibus, Ni. Lyra in Dan. cap. 14.

August. de Ciu. Dei, li. 2 cap. 8.

Our Aduersaries obiection drawn from the Testimonies of pretended Martyrs of their Religion, answered.

BVt touching the policy and cunning of these men is worthy to bee obserued. They are not contented to challenge an interest in all ancient and orthodox Authors, in behalfe of their Church, but they would seeme to confirme the truth of their doctrin by the sufferings of Saints, and testimonies of holy Martyrs. *Let vs ascend into Heauen by imagination* (saith *Campian*) *and here wee shall finde such as through Martyrdome are as ruddy as the*

Camp. Rat. 10.

their Roses, and also such as sat their inordinate whitely lived, doe glister as beautifully in the white Lillies, there may wee set three Iland thirty Bishops of Rome, which sonne their faith were immediately matched one after another. Then shall finde that they lived here, and dyed ours. I confesse the name of Martyrdome carries some shew in honor of the Church of Rome (because many Martyrs dyed in the bosome of the ancient Romane Church) but the truth being weighed in the ballance of iudgement and sincerity, it will approve but a brag full of flesh and vaine glory. For if those Martyrs and Bishops neither suffered for that faith at the time of their deaths, nor in all their liues

liues receiued that faith, which is now published with *Anathema* to all them that beleeue it not: surely those Saints and Martyrs will neuer be found to haue liued and dyed members of their new Church, although they dyed Martyrs in the ancient Romane Church. Let vs examine some particulars. Did euer any Martyr dye vpon confidence of his owne merits? Or dare any Romanist suffer death in iustification of his own righteousnes? Was there any of those three and thirty Bishops canonized a Saint for his adoration giuen to Images? Did euer any Martyr take it vpon his death, or dare any Romish priest dye vpon his confidence, that he hath absolute

power

power to remit sinnes, to dispense with oaths, to create in the Sacrament the Creator of heauen & earth? Did euer any ancient Martyr teach, that the Scripture was vnperfect, without the help of Traditions? Or dare any Romanist take it vpō his death, that all the vnwritten verities now taught and receiued in the Church of Rome, are of equall authority with the Scripture? Did euer any Martyr take it vpon his death, or dare any Romish Priest die vpon confidence, that the consecrated bread depending vpon the Intention of the Priest, is the corporall and reall flesh of Christ? It was the case of certaine Masse Priests, now or lately liuing, and in particular

culay of *F. Garnet*, who being demanded, whether if hee were to consecrate the Sacrament that morning hee should suffer death, he durst after consecration pronounce openly ouer the Cup: *If this White in the Cup, whose accidents you see, be not the very blood of Christ, which flowed from his sides when he hung vpon the Crosse, let me haue no part either in the blood of Christ, or with Christ hereafter.* *F. Garnet*, as a man perplexed, made answer; It might iustly bee doubted, neither did he conceiue, that any one was bound rashly to endanger his saluation by affoming vpon his death, that any Indiuiduall Priest, at a time certaine, did transubstantiate the bread into the body of Christ; But per-

B. Andrewes resp. ad Apolog. Bellar. ca. 1. p. 7.

aduen-

aduenture in generall, and indefinitely (saith he) it may bee resolued, that Transubstantiation is made, *Aliquo, Alicubi, Aliquando*: By some Priest, in some place, at some time. And as concerning the Saints & Martyrs of the ancient Church, it is vndoubtedly true, that they could not die in that faith, nor for that Religion, which was altogether vnknowne to their Church. The doctrine of priuate Masse, the Communion in one kind, the Prayer in an vnknown tongue, the works of Supererogation, the peremptory number of seuen Sacraments, the power of Indulgences, the worship of Images, and the like, these are vrged by them as fundamentall points, and most of them

them taught and receiued for Articles of faith. Yet, by our Aduersaries manifold confessions, they were vnknowne to former ages. And how those Bishops and Martyrs could suffer and dye in that faith, which was not receiued in the ancient Church, is a mystery vnsearchable, and a Martyrdome *past finding out.*

Thus our Aduersaries hauing compassed sea & land, and by imagination ascended into Heauen, to seek for members of their Church; yet their doctrine of faith, which they claime from the Primitiue Church, is proued to bee but an Imaginary faith; their Martyrs which they challenge and assume into the Catalogue of their Saints,

Saints, are but Imaginary persons: their Miracles, which they so much magnifie, are but Imaginary and false; and lastly, the Heauen which they claime as a common appendant to their Church, is the Iesuits heauen only by *Imagination*.

SECT. XVII.

Our Aduersaries common obiection, drawn from the charitable opinion of Protestants, touching the saluation of professed Romanists, liuing and dying in their Church, answered.

I Come to the last and greatest wonder. The Romanists haue confes-

sed,

sed, that their doctrine is different from the Ancient Church in many principall points of their faith. Yet say they, there is no saluation to be had, but in the Romane Church. No, (saith Casterus) *Fieri nequit, &c. It cannot bee, that any dying a Lutheran can be saued.* No doubt there is a Woman, a Church, a City, which reigneth ouer the Kings of the earth, which sitteth on seuen Mountains, which is drunke with the bloud of Saints and Martyrs, which hath multitudes, and Nations, and tongues at her command. And if this be the Lutheran Church, or any of the Reformed Churches, questionlesse there is damnation to be feared. For it was foretold; *She ascends*

Fieri nequit, vt Lutheranus moriens saluetur. Cost. resp. ad refut. Ostandr. propos. 8.

Reuel. 17.

out

out of the Church visible, and shall go into perdition. But blessed be God, their markes cannot bee applied to our Church: wee haue no Bishop that assumes a supremacy ouer Kings and Princes: We haue no Massacres of Saints and faithfull Christians in our kingdoms: no, we haue no Citie built on seuen hils, which is called, The seuen-hill'd Citie; we account not vniuersality of Nations and people, to be a marke of our Church; but we say, it is a *little flock, and the number of Gods Elect are but few.*

I will descend to the particular Tenets of both Churches. And in this I shall appeale to any moderate Romanist, whether they, or we, (for the faith professed in

in la'kos Gr. populus. Septicollis Roma.

in their Church, or ours) stand guilty of damnation?

Are we accursed, because we disclaime all merits in our best workes, and rely wholly upon the merits of Christ? *Blessed are all they, that put their trust in him* (not in their own righteousnesse) saith the Prophet *Dauid*. Psal. 2. 12.

Are we accursed, because according to Christs institution, we receive the Sacrament in both kinds? *He that eateth my flesh, and drinketh my bloud, hath life eternal*, saith our Saviour. Iohn 6.

Are we accursed, because we search the Scriptures, we reade them to our Family, wee meditate on them day and night? *Blessed are they whose delight is in the Law of the Lord, and in his Law will* Psal. 1. 2.

exercise

exercise himselfe day and night, (saith the Psalmist.) Againe, look vpon the Tenets of the Romane Church, and let the Word of God be Iudge betweene them & vs, whether they, or we are in the more safe and blessed way.

Are they blessed, that make distinction of meates, and forbid marriage to Priests? *Forbidding of marriage, and meates*, saith the Apostle, *is the doctrine of Diuels*. 1.Tim.4.

Are they blessed, that administer the Sacrament and Seruice in an vnknowne tongue? *In the Law it is written, With men of other tongues, and other lips, will I speake vnto this people, and so they shall not heare mee*, saith the Prophet Esay. 1.Cor.14. It was a curse at the building of Babel, for them that vnderstood not what was spoken. Esay 23. 11.

Are they blessed, that contrary

trary to the Law of God giue adoration to Images? *Confounded be all they, that worship carued Images*, saith the Prophet Dauid. Are they blessed, that giue adoration to Saints, and to the creatures of bread and wine? *They that worship the creature instead of the Creator, God giueth them ouer to a reprobate minde*, and they are accursed. Are they blessed, that adde new Traditions to the Scriptures, and detract from Gods commandements & Christs Institution in the Sacrament? *Cursed be he, that addeth or detracteth from the text of these sayings*, saith the Euangelist. Are they blessed, that create new Articles of faith, *preter quam*, or *contra quam*

Psal. 97. 7.

Rom. 1. 28.

1. Tim. 4.

1. Cor. 11.

Reuel. 22.

quam, besides, or contrary to the doctrine of the Scriptures? *If an Angell from heauen preach any other Gospell, then that you haue receiued, let him be accursed.* Gal. 1. 8.

From these few instances, it may easily appeare, whether they are damn'd, which beleeue and receiue that faith, which was taught by Christ and his Apostles; or they blessed, which obey the Trent-Fathers, and their doctrine, which is condemned by the Apostles, and Fathers of the Primitiue Church.

But obserue the wisdome and policie of these men. They know that the ignorant people of their Church (and their speciall care is to keep all in ignorance) would

bee easily led by an implicit faith to beleeue the Church in all points, if they were once possessed with some generall Rule, whereby they might be in the safe and certaine way of Saluation in their owne Church. And thereupon from the charitable opinion of well-disposed Protestants, they haue drawne this generall Conclusion: *We see the Protestants (at least many of them confesse) there may bee saluation in our Church: we absolutely deny there may be saluation in theirs: therefore it is safer to come to ours then to stay in theirs, to be where almost all grant saluation, then where the greatest part of the world deny it.* Surely it were great pitty, that a charitable opinion on our part should giue

Answere to Mr. *Fishers* Relation of a third conference, at the end of Dr. *Whites* Reply to *Fisher*. p. 68.

giue any Romanist occasion, the rather to liue and die in the bosome of the Romane Church; whereas we should rather giue them a warning in the name of the Apostle: *Come out of her my people, that you be not partakers of her plagues.* But it were more then shame for them, to adiudge our Religion, therefore the worse, because wee are more charitable. When we say a Papist may bee saued, it is meant onely (as I conceiue) of those, who by an inuincible and compelled ignorance, resigne vp their owne eye-sight to looke thorow such spectacles, as their Priests and Pastors haue tempered for them. These men, so long as they hold fast the true faith of Christ,

Reuel. 18. 4.

Christ, according to the Articles of the Apostolique and Christian beleefe, without oppositiō to any ground of Religion, and haue furthermore a minde and purpose to obey God, and keep his commandements, according to that measure, and knowledge of Grace, which they haue receiued, and liue for outward things in the Vnity of the Church, where they dwell; such men, I say, otherwise morally good, and relying wholly on the merits and sole mercie of Christ Iesus, that is, liuing Papists, and dying Protestants in the principall foundation of our faith, may *finde mercy, because they did it ignorantly*. This is the best construction charity can afford them;

1. Tim. 1. 14.

them; and yet this is no certainty, but a bare possibility: *They may be saued.*

But Papists liuing vnder Princes and States, who as Gods true *watchmen* and *shepheards* desire they should be better informed, and take care that they may haue meanes to bee instructed in the true sauing knowledge of Christ: such Papists, I say, shutting their eyes against Gods light and persisting in their ignorance and say in effect; *We wil not the knowledge of thy wayes*, die in their sinnes. Ezech: cap. 33. & 34. Iob. 21. 14.

I must confesse, I doe incline to a charitable opinion of euery poore soule among them, that makes as good vse as he can of the publike and priuate meanes afforded him for sauing knowledge,

and practice. Nay more, what haue I to doe, *to iudge another mans seruant, seeing he standeth or falleth to his owne Master?* But I take God, and his holy Angels to witnesse, that had I ten thousand soules, I would not aduenture one of them in the Romane faith, and the Romane Church. For howsoeuer I will not, I dare not pronounce damnation vppon their persons, as they doe on ours, yet I will proclaime confidently and openly to all the world, that their doctrine is damnable.

Rom. 14. 4.

Farre bee it from the thoughts of good men, to thinke *the points in controuersie betwixt them and vs, to be of an inferior alloy; as that a man may resolue this way, or that*

way,

way, without perill of his ſalua-
tion. The freſh bleeding wounds, and ſufferings of holy men, and bleſſed Martyrs in our Church, doe ſufficiently witneſſe the great danger in their Religion, and the difference betwixt vs. And that you may yet further know, that the beſt learned of our Church were farre from granting ſaluation to any Papiſt, liuing and dying a profeſſed Papiſt in the knowledge and beleefe of the preſent Roman faith:

[illegible] our reuerend Diuines ſolids this ſummons to the great Champion of the Romane Church: *Suruey heauen it ſelfe, and all the heauenly hoſt, looke well into all the parts and coaſts of it whileſt you liſt, you ſhall not finde there* (vpon my

Whit. ad Cap. Rat. 10.

Viz. Quaten. a Iesuite or papist, holding the doctrine of the modeine Church of Rome. Apoc. 14. 1.

word) one Iesuit, or one Papist. For none shall stand in Mount Sion with the Lamb, that haue receiued the marke of the Beast, or beleng to Antichrist.

Sect. XVIII.

Proouing (according to the Title of the Booke) by the confession of all sides, that the Protestants Religion is safer, because in all positiue points of our doctrine, the Romanists themselues agree with vs, but in their additions they stand single by themselues.

BVt admit, the Protestants should allow a possibility of saluation to all beleeuing Christians in the bosome of the Roman Church (which neuer yet

was graunted) what doe our aduersaries inferre from hence? Therefore (say they) *It is the safer way to persist in that Church, where both sides agree, then where one part stands single in opinion by themselues.* Now surely, if that be the safer way, wherein differing parties agree both in one, I will ioyne issue with them in this very point. And if in this I make not good (The Title of my Booke) That we are therefore in the safer way, because they agree in the principal points of Controuersie with our doctrine, I will reconcile my selfe to the Romane Church, and creepe vpon all foure to his Holinesse for a pardon.

First then, we say, There is a Heauen and a Hell. It is

trud ſay they, but there is a Purgatory, there is a *Limbus Infantum* alſo. In the firſt part they ioyne with vs, in the latter they ſtand ſingle by themſelues: And that is the ſafer way, where both ſides agree.

We ſay, We ſhall be ſaued by the Merits and ſatisfaction of Chriſt Ieſus. It is true ſay they: but there are likewiſe merits of Saints, and ſatisfactions of our owne, helpfull and neceſſary to ſaluation. In the firſt part they ioyne with vs, in the latter they ſtand ſingle by themſelues: And that is the ſafer way, where both ſides agree.

We ſay, The Sacrament of Baptiſme, and the Euchariſt are two proper Sacraments

ments instituted by Christ. It is true say they, but there are fiue more to be receiued, as true and proper Sacraments, *de fide*, for an Article of beliefe. The first two they confesse with vs, in the latter fiue they stand single by themselues: And that is the safer way, where both sides agree.

We say, That the Images of Christ and his Saints are ornaments and memorials of the absent, and may in some Cases serue for Historie. It is true say they, but there is also worship & veneration due vnto them. In the first part they agree with vs, in the latter they stand single by themselues: And that is the safer way, where both sides agree.

Mat. 4. We say with the Euangelist: *Thou shalt worship the Lord thy God, and him onely shalt thou serue.* It is true say they, but there be Saints and Angels also, that are to be inuocated and adored. In the first part they ioyne with vs, in the latter they stand single by themselues: And that is the safer way, where both sides agree.

We say, that Christ is the Mediatour and Intercessour betwixt God and man. It is true say they, but the Saints and Angels are our Intercessours and Mediatours also. In the first part they ioyne with vs, in the latter they stand single by themselues: And that is the safer way, where both sides agree.

We say, that Christ is the Head

Head and Monarch of the Church. It is true say they, but there is likewise another visible Head of the Church, which is the Pope. In the first part they ioyne with vs, in the latter they stand single by themselues. And that, &c.

We say, that *Peter* had a Primacy of order, that is, a First-ship among the Apostles. It is true say they, but withall he had a supremacy of power and Iurisdiction. In the first place they ioyne with vs, in the latter they stand single by themselues. And that is, &c.

We say, There are two & twenty bookes of Canonicall Scripture. It is true say they, but there are other bookes also, as namely, *Tobit*, *Iudith*,

Iudith, the Machabees, &c. that are Canonicall. In the first part they approoue all that we hold, in the latter they stand single by themselues: And that is, &c.

We say, The Scripture is the Rule of faith. It is true say they, but there are Traditions likewise, and vnwritten verities, that must be added to the Scriptures. In the first they ioyne with vs, in the latter they stand single by themselues. And that is, &c.

Lastly, we say there are 12. Articles of the Creed, and this is the Tenet and confession of all Christian Churches. It is true say they, but there are 12. Articles more, published by Pope Pius the fourth, to bee receiued of

Catholikes.

Catholikes. In the first they confesse all that we hold, in the latter they stand single by themselues: And that is the safer way by our Aduersaries confession, wherein both sides agree.

Thus by the ample testimonies of the best learned in the Romane Church, there is nothing taught by the Protestants, *de fide*, for matter of faith, which the Church of God hath not alwaies held necessary to be beleeued; nothing but that which alone is sufficient for euery Christian man to know concerning his saluation; nothing but that which is confessed by our aduersaries to be safe and profitable for all beleeuers; nothing but that whereunto the writings of all

all antiquitie are consonant, and all Christian confessions agreeable.

Christus est Via, Veritas, & Vita.

Now since I haue brought you into *Viam tutam, the safe Way*; I will briefly commend vnto you Christ, and his Apostles for your Leaders; the ancient Fathers for your Associates and Assistants; and the blessed Spirit for your Guide and Conduct in your safe Way. There are other passengers likewise (*viz.*) Cardinals, Bishops, and Schoolemen, which doe accompany you part of your way. But they are strangers, and therefore bee warie of them: And by way of preuention, *Stand in the waies, & see, and aske for the old paths, Where is the good way? and yee shall finde rest for your soules.*

Ier. 6.16.

Δόξα τῷ Θεῷ.

FINIS.

Errata.

PAge 7. line 6. reade *of her plag.* 48. marg. r. *Froben.* 87. marg. r. *Petricov.* ibid. l. 19. *oppoſe.* 104. marg. *Caietanus.* 107. l. 14. r. *Non poteſt igitur.* &c. 110. marg. *Scotus.* 113. marg. *à Caluiniſtis.* 116. marg. *Thom.* 117. marg. *jecturæ.* 137. marg. *Can.* 1. 141. l. 16 *and.* 147. marg. *Beſtar.* 254 marg. *infin.* 285. marg. *pierum.*

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VIA DEVIA:

THE BY-WAY:

Mis-leading the *weake* and *vnstable* into *dangerous paths* of Error, by colourable shewes of Apocryphall *Scriptures*, vnwritten Traditions, *doubtfull* Fathers, ambiguous *Councells*, and pretended Catholike *Church*.

Discouered

By HVMFREY LYNDE, Knight.

Scriptura Regula credendi certissima tutissimaq; est. Bell de Verb. Dei [illegible] cap 2.

LONDON,
Printed by *Aug. M.* for ROB. MILBOVRNE, and are to be sold at his Shop at the Grayhound in *Paules* Churchyard. 1630.

THE

BY-WAY:

TO THE INGENVOVS AND Moderat Romanists of this Kingdome;

H. I.

Wisheth the knowledge of the Safe way, that leadeth

fession of all-saving *Truth* in *Gods Word*.

If you question this my right or claime, I will produce my Euidence out of ancient and vndoubted Records, and ioyne Issue with you vpon the *marks* of your owne Church; and if I prooue not the Faith which I profesſe to bee Ancient, and Catholike, I will neither refuse the name, nor punishment due to Heresie.

Antiquitie. Vniuersalitie. Succession.

As touching the Visibilitie of our Church,

I haue answered your Iesuites Challenge by the Title of *Via Tuta*, the Safe Way: wherein I haue appealed to the best learned of your owne side, both for the Antiquitie of our Religion, and the Noueltie of your owne. If you require further satisfaction in this point, read & perufe the *Articles* of our Church, & tell me, without a preiudicate opinion, if our Church was not Ancient & Visible long before *Luthers*

dayes. Our 22. Bookes of *Canonicall* Scripture, were they not published and receiued in all ages before *Luther*? Our three *Creeds*, were they not anciently beleeued, and generally receiued in the Church before *Luther*? Our *Liturgie*, and Book of Common Prayer, was it not the same for substance which was taught and professed in the bosome of the Romane Church before *Luther*? Our two Sacraments of *Baptisme* and

The Apostles, Nicene, Athanasius Creed.

and the *Lords Supper* were they not institu-
ted by *Christ*, were they not published and re-
ceiued in all ages before *Luther*? These are the
Foundations of our Church, and all these in
despight of malice it selfe, must bee acknow-
ledged by our aduersa-
ries, that they are taught
by vs, and were vniuer-
sally receiued long be-
fore *Luthers* dayes. And
as touching the particu-
lar tenets of our Church
(oppose to your *Trent*

Creed,) our spirituall receiuing of Christ by faith (onely,) whereby wee are made truely and really partakers of *Christs* body crucified, is agreeable to all Christian Confessions, and taught by all antiquitie before *Luther*. Our publique Communion of Priest with people, had Antiquitie and Vniuersalitie in the best and first ages, by *Bellarmines* confession long before *Luther*. Our Prayer and Seruice in a knowne tongue

Bel. de Missa. lib. 2. ca. 9 & 10.

tongue, was publiquely deliuered, and anciently taught (by *Bellarmines* confession) long before *Luther*. Our Communion in both kinds, was instituted by Christ, and continued in the Primitiue Churches (by *Bellarmines* confession) long before *Luther*. Nay more, the Psalmes of *Dauid*, which vvee sing, (and some of you blasphemously tearme *Geneua* ligges) were in ancient vse amongst the com-

Bell de verbo Dei lib. 2. cap. 16.

Idem de Euch. lib. 4 cap. 14.

common people long before *Luther*. In *Bethlem*, where Christ was borne, *turne whither thou wilt* (saith *Hierome*) *the Husbandman holding his Plough, continually singeth Alleluia: the Mower when hee sweateth* (and is wearie) *refresheth himselfe with Psalmes: the Gardiner, as hee dresseth his Vine with his hooke, hath some piece of* Dauid *in his mouth.* These (I say) are the chiefe principles of our Religion: these wee holde vnder the Char-

Hier. in 1. Epist 17. ad Marcel.

Charter of the great King, and all these by the testimonies of our aduersaries themselues, were publikely known, and generally practised long before *Luther's* dayes. Doe you looke for an outvvard Forme of a glorious and Visible Church in obscure ages? Doe you looke for *A Citie vpon a Hill* in the darke night of errour and ignorance? I appeale to your ovvn consciences, to vvhat purpose were the pro-

phecies

phecies of Christ and his Apostles, that the Church *should flie into the wildernesse, and lie hid there*? that *Faith should not bee found on the earth*: that *the time will come, when they will not suffer wholsome doctrine, but shal be giuen to* (Legends &) *fables*? that *some should giue heed to the spirit of errour, and doctrine of Deuills*? that *after a thousand yeeres Satban should beleet loose, and deceiue the foure quarters of the earth*? were all these things fore-

foretold, that it might bee fulfilled vvhat vvas spoken, & are the thousand yeeres long since expired, and yet shall vve thinke that none of these prophesies are accomplished?

Admit the man of Sinne bee not reuealed, yet the *Mysterie of iniquitie* began to vvorke in the Apostles time; and the Euangelist tells vs, the tares vvhich the thiefe sowed in the night, had almost choaked the good corne, and

leſt there might be ſome expectation of a great multitude, which ſhould aſſume the Title of an eminent and glorious Church; our Saviour himſelfe by way of preuention, cals his *Church* by the name of *A little flocke*, as if a ſmall number were the ancient Character of the true Church. The malignat Church hath many heretikes and hypocrites, which indeed make a great noyſe for a viſible Church; *when as thoſe*

Luke. 12. 32

wic-

wicked persons (saith *Austen*) *although they seeme to bee in the Church, yet they appertaine not to the true Church.* That *many are called*, is the Church visible: that *few are chosen*, is the Church inuisible. Neither doe wee hereby make two churches, when we consider this Church after a two fold maner. *In the Church something is beleeued, something is seene; We see that company of men which is the Church, but that this cõpany is the true Church,*

Augustſt. de Bapt. lib. 6. cap. 3.

Bellar. de Eccleſii. 3. cap. 15.

We do not ſee it, but beleeue it: this is *Bellarmines* confeſsion, this is ours. Againe, looke back, and take a briefe Surtuey of the Church in ſeuerall ages. It began with two in Paradiſe; there remained in the flood but eight perſons, & in that number there vvas an accurſed *Cham*. In *Sodome* not ten perſons, nay ſcarce three righteous to be found; there was but one *Ioſhua* and *Caleb*, of many thouſands that entred the

land

land of *Canaan*: In the fiery trial, but three children, at the comming of *Christ*, there was *Simeon* and *Anna*, *Ioseph*, and *Mary*, *Zacharie*, and *Elizabeth*, and not many more knowne to bee sincere professours of Gods Truth, in the Church of *Hierusalem*. In the Colledge of the *Apostles*, there were but twelue, and one was *the sonne of perdition*. In the time of persecution for three hundred yeres after *Christ*, *Eusebius* tels

vs,

Euseb lib.8 cap 2.

vs, *the Church was ouer-whelmed to the ground, and the Pastors of the Churches hid themselues heere & there.* In the ages following for 300 yeeres more, the *Arrian* heresie so infected the Church, that *the ship of the Church was almost sunke*, saith *Hierome.* If therfore in the first and best ages the Church was much darkned and obscured, what splendor and visibility should we expect in these latter dayes, wherein the deuill is let

Hieron. ad Lucif.

loose,

loose, *seeking to deceiue if it were possible the very Elect themselues.*

Let it suffice, as God himselfe first planted his church in *Eden* with two; so he hath watred it in the *Garden* of his *Spouse*, with the increase of many, best knowne vnto himselfe, and hath promised a continuall preseruation of it, *where two or three are gathered together in his Name*; and according to this Rule, (which our aduersaries cannot deny) wee haue

at

at this day, a Church in *Spaine*, in *Italie*, in the *East* and *West Indies*, in euery place where the Inquisition reigneth, although the outward face of the Church doe not visibly appeare.

Your *Church* of *Rome* is not too too visible in this Kingdome, although you haue not toleration of publike Exercise, nor is your Idol of the *Masse* set vp in the Temple, (which our good God, and gracious King forbid) I speake not this in

any

any sort to decline the visibility of our *Church*; for the Church is like the *Moone*, which hath often waxings & waynings, and wee know the Moone at full, and and the Moone at the waine, is one and the same Moone, although not alike conspicuous It was a *Quære* in the dayes of *Salomon*, *Who can finde a vertuous woman? but* (saith *Austen*) *in that hee said, Who can find her, shewed the difficultie, not the impossibitie*

Aug. ad Tempore. Serm 217.

of

of finding her: and this woman was the Church. He that made that queſtion, was the wiſeſt among men; and he that expounded his meaning, knew well how to diſtinguiſh the right woman from the counterfet; yet both agree in this, that the true *Church* was not eaſie to be diſcerned. Saint *Iohn* tels vs, this *woman tooke her flight into the wilderneſſe*, and there ſhee was fed. If the Apoſtle had foretold the place as well as her

her flight, happily ſhee had beene purſued and found of many; but the place vvas a deſart, obſcure and vnfrequented, and therfore known to few; and for certain ſhe was found of ſome, for otherwiſe ſhee had not bin fed. In vaine (I muſt confeſſe) had *Chriſt* cõmaunded vs to *tell the Church*, if there had been no *Church* to heare, and his *precept* had bin needleſſe to bid vs *heare the Church*, if there had been no Church to ſpeak; yet

hee that warned vs to *heare the Church*, forwarned vs, that after his departure *Grieuous wolues would enter into the church and ſpeak peruerſe things.* Acts 20.29. He that taught his Diſciples to obſerue to doe according to all the Scribes and Phariſies ſhould teach thē, enters this caueat againſt their falſe gloſſes: *Beware of the leauen of the Phariſies.* Math.23.3 He that ſaid, *Blindnes in part was hapned to Iſrael,* told vs alſo, that the Church of Rome, if *ſhe did*

did not continue in her goodnes, *ſhee ſhould alſo be cut off.* And it is obſervable, the ſame Church of *Ieruſalem*, which the Prophet *Dauid* called the *Citie of God*, was termed an *Harlot* by the Prophet *Iſay* in his time; and that *Temple* which *Solomon* termed *a Houſe of Prayer* in his dayes, was afterward by *Chriſt* called *a den of theeues*, the one ſhewed what the Church was, the other how it was altered, yet both agree, they were

Rom. 11.22

Pſal. 48.19.

1 Kin. 8.20.

Math. 21.14

one & the ſame church. The Chriſtian church was neuer brought to a lower ebbe, then was the *Iewiſh* Synagogue at the coming of Chriſt, & yet a man at that time might haue ſeen *Simeon* and *Zachary*, *Ioſeph* and *Mary*, *Anna* & *Elizabeth*, the true ſeruãts of *Chriſt* ſtanding together with the *Sadduces* in the ſame Temple, which might wel be accounted as the houſe of Saints, in regard of the one, ſo a den of theeues in reſpect of the

the other. If therefore wee haue corrected the errours of the Romane church (as *Christ* whipt the theeues and money changers out of the Tẽple) we doe not hereby make a new Church, but renew that house of Prayer, and restore it to the ancient and true seruice of *Christ*. If we had left our Mother, when we first found her sick, shee might haue iustly taxed vs of disobediẽce, and want of dutie towards her; but when

the *Prieſt* ſaw her, and paſſed by, when the *Leuite* looked on her, and forſook her, *Luther* and *Caluin* perform'd the office of the good *Samaritan*, they came neere vnto her, and ſaw her, and tooke care to cure her wounded ſoule, and frõ that time her children became Phyſicians, to heale, not parents to beget a new Church. To heale a ſore, to purge a ſick and diſeaſed body, is not to make a new body, but to renew it,

and

and restore it to his former health: let me giue you but one familiar example of your owne in this latter age. Saint *Francis* established the Order of *Frãciscans*, and they according to the meaning of their first Founders, did for a long time follow the Institution of their first *Orders*: afterwards, when certaine errors and corruptions had crept in amõg them, they separated themselues frõ the rest, and were called the *Re-*

collects. Vpon this occaſion a ſuit was cõmenced, to decide whether the *Recollects*, or the other *Franciſcans* did adhere to the true orders of S. *Frãcis*. After examination, & deliberation had, the *Recollects* were found to adhere to the ancient Inſtitutions of their Order, and thereupon Iudgement was publiſhed on their behalfe, and they were afterwards called the *Reformed Franciſcans*. Such is the ſtate of the Reformed

med Churches at this day, the true *Church* was firſtplanted and eſtabliſhed by Chriſt and his Apoſtles; continued ſound in Head & members for many ages: afterwards whē error and ſuperſtition had crept in, and gotten the vpper hand, there were certain *Recollects*, which complained of the corruptions and errours, which had ſprūg vp in the Roman church; wherupon after mature deliberation had of the true do-

ctrine of Christ and his Apostles, publication was made in the behalf of the *Recollects*, that they were found to adhere to the ancient Institutions of Christ and his Apostles, and from and after that time they were called the *Reformed Churches*.

Will you bring a *Quo Warranto*, and examine for what cause, and by what authority the Protestants haue reformed the errours of your Church? I will tell you in

in briefe. If for no other cauſe, yet for this alone, becauſe you are taught to *eate your God*, and *kill your King*, they might iuſtly ſeeke a reformation in doctrine and maners: but the trueth is, *there were falſe Prophets gone out into the world*; and for that cauſe Chriſt gaue his commiſsion *to try the ſpirits, whether they were of God*; and accordingly they proceeded to examination of the doctrine of the Scriptures, by Fathers, & coũcels.

Mariana.

1. Iohn 4. 1.

cels, and after publication of witneſſes, they receiued vvarranty frō the anciēt Biſh. of *Rome*, and your owne famous Councell of *Trent*, the one commending that doctrine to the Chriſtians of their daies, which we now profeſs; the other commanding a reformation (in the *Romā* church) of ſuch errours in faith & maners as we condemne. I will giue you inſtances in both.

Your *worſhip of Images*, (which you receiue as

as an article of faith) for feare of *Idolatry* we haue reformed, if you require warranty from the *Romane* Church, *Gregory* Biſhop of *Rome* proclaimes it to the *Chriſtians* of his time: *Let the children of the Church bee called together & taught by the teſtimonies of holy ſcriptures, that nothing made with hands may bee worſhipped.* Your doctrine of Tranſubſtantiation, which you haue decreed for an Article of Faith, we haue reformed; if you

Greg lib. 9. Epiſt 9.

you expect warrantie from the *Roman* church, *Gelaſius* Biſh. of *Rome* publiſhed and profeſſed our doctrine flat cõtrary to the faith of *Tranſubſt.* *In the Sacrament is celebrated an image, or reſemblance of the body & bloud of Chriſt, and there ceaſeth not to be the ſubſtance and nature of bread and wine.* Your *halfe Cõmunion* we haue reformed; if you require warranty from the Roman Church, *Iulius* Biſh. of *Rome*, ſpeaking of the deliuering

Gelaſ cont. Eutych. & Neſtor.

to

to the people, a ſop dipt in vvine, for the vvhole Communion, tels vs: *In Chriſts inſtitution there is recited the deliuering of the bread by it ſelfe, & the cup by it ſelfe, leſt inordinate and peruerſe deuices weaken the ſoundneſſe of our faith.* Theſe are fundamental points, & agreeable to the tenets of our Church, and are warrãted to vs by the ancient Biſhops of *Rome* themſelues; and if the Popes doctrine be infallible in points of faith, (which you

De Conſecrat. Diſt. cum omne.

you teach and profeſſe) without doubt they may bee ſufficient warranties for you to allow this Reformation.

I wil come neerer vnto you, & deſcend from the ancient Biſhops of *Rome*, to your late Coũcell of *Trent*, which intended & wiſhed a Reformation in faith and manners, euen of thoſe things wᶜʰ we haue reformed: your *Prayer & Seruice in an vnknowne tongue*, we haue reſtored to the vnderſtanding of

the

the hearer; if you expect warrantie from your ovvne Church, your Councell of *Trent*, (although they reformed not this doctrine) yet for the better satisfactiō and instruction of the ignorant, *lest* (say they) *the sheepe of Christ should thirst, & the children craue bread, and none should bee ready to giue it them, it was decreed, that the Priests & Pastors should frequently expound, and declare the mysterie* (of that vnknowvne Seruice to the peo-

Conc. Trid. Sess. 22. c. 8.

people.) Your ſuperſtitious ceremonies of many lights and candles, and your certaine number of Maſſes, vve haue reformed. If you expect warranty frõ your own Church, your Councell of *Trent* confeſſeth, *They were firſt inuented rather out of ſuperſtitious deuotion, then true religion*; and therfore ſay they, *let thẽ be altogether remooued frõ the Church.* Your *Indulgences*, (which are made an article of Faith) we haue reformed; if you ex-

Quarundã verò Miſſarũ et Candelarũ certũ numerũ qui magis à ſuperſtitioſo cultu quã à verã Religione inuẽtus eſt, omninò ab Eccleſia remoueant. Idem cap. 9.

expect warranty from your ovvn Church, you may anſwere with the Fathers of the *Trent* Coũcell; *The Popes Officers in collecting money for Indulgences, gaue a ſcandall to all faithfull Chriſtians, vvhich might ſeeme to be vvithout hope of Reformation*, and therfore we haue reformed thẽ. *Your laſciuious & vvanton ſongs vvhich are mingled vvith your Church Muſicke*, vve haue reformed; if you expect warrantie from your own church, your owne

Quæſtorum abuſus vt eorũ emendationi ſpes nulla relicta videatur, &c.

Ab Eccleſijs verò Muſicas eas, vbi ſiue organo, ſiue cantus laſciuũ, aut impurum aliquid miſcetur —

owne Coũcel complained of it, and wiſhed it might be reformed, and they giue the reaſon for it: *That the Houſe of God may appeare to bee the houſe of prayer.* Your *Superſtition*, your *Idolatrie*, your *Couetouſneſs*, which you confeſſe to haue crept into the Maſſe, by *the error of time, and wickedneſſe of men*, vve haue reformed; if you require warrantie from your own church, your Coũcell decreed, *That the Ordinary ſhould bee very carefull*

-Vt Domus Dei verè domus orationis eſſe videatur. Idem ibid.

Ordinarii locorũ Epiſcopi ea omnia prohibe-

carefull to remoue all those things, which either couetousnes, or worship of idols, or superstition had brought in. Lastly, your priuate Masse we haue reformed, and restored to the Communion of Priest and people; if you exp. & warrantie from your own Church, *Anacletus*, and *Calixtus*, (both Bishops of *Rome*) decreed; that *after Consecration all present should cõmunicate, or else bee thrust out of the Church.* And your late Councell of *Trent*, although

re atque è medio tollere seduso curent ac teneantur, quæ vel auaritiæ, idolorũ seruitus, vel superstitio induxit. Idē Can. 9.

Dist 1. Episcopus & 2. Peracta.

though they reformed not this doctrine, yet *Optaret quidē ſacroſancta Synodus; The Coūcell could wiſh, that the people might cōmunicat with the Prieſt;* and there they giue the reaſon for it: *Becauſe it would be more fruitful and more profitable.* Seſſ. 22. c. 6.

If therefore we haue changed your Sacrifice into a Sacrament; your carnal and groſſe eating of Chriſt, into a ſpirituall receiuing by faith; your half Communion into the whole Sacrament

ment of the body and blood of Christ; your priuate *Masse*, into the publike communion of Priest and people: your adoration of Images, into the true worship of God in spirit and truth; your prayer and seruice in an vnknown tongue, into the vulgar lãguage to be vnderstood of the cõmõ people; your lasciuious & wanton songs, into *Dauids* Psalmes: we haue don nothing herein, but what the Apostles, what the holy Fathers,

thers, what the ancient Biſh. of Rome taught in the firſt & beſt ages, and what your grand Coũcell of *Trent* intended, and wiſhed to be reformed in this latter age. Nay more, ſince your Councell hath made ſeuerall *Decrees* for *Reformation*; ſince they can neither plead vvant of Authority, nor vvant of time, during the liues of *eight* Popes, and *eighteen* yeres continuance, why they did not proceed, & put in execution thoſe *Decrees*.

The Councel of Trent began An 1545 and ended Ann. 1563. Bell. Chron. 121. 123.

Decrees. I hope wee ſhal deſerue the greater thãks from your Popes and Cardinalls, for rectifying thoſe abuſes which they themſelues condemned, and from their owne *Decrees* and faire pretẽces, may iuſtly arrogate to our ſelues that honorable Title of *Reformed Churches.*

Giue me leaue therefore by way of counterchallenge to your *Ieſuit*, to vſe the words of ſobernes & truth: *Where was your Church & Trent*

doctrine before Luther? for I call God and his heauenly Angels to witnes, that notwithſtanding you obtrude the inviſibility of our *church* as a ſtumbling blocke to the ignorant, notwithſtãding your great brags of an outward face of an eminent, and glorious Romane Church; yet your *Trent* faith and doctrine vvas far frõ the knovvledge of *Chriſt* & his Apoſtles: nay more, if any Ieſuite, or all the Ieſuites aliue, can

can proue your Roman Faith had *Antiquity*, *Vniuersalitie*, and *Succession*, in al ages, and that your *Trent Articles* were plainly, commonly and continually taught, & receiued *de Fide*, as Articles of Faith, before *Luther*, let all the *Anathema's* in your *Trent* Councel fall vpon my head. And as touching the great noise and rumors of your *Catholike Church*, if you wil consider and vveigh it vvith wisdom and moderation, you shall find,

it wholly dependsvpon tvvo doubtfull and vncertain cõcluſions (*viz.*) *The Infallibilitie of the Pope*, and *the Intention of the Prieſt*. Theſe are but tvvo ſlender threds to vphold the Vniuerſall faith of all Chriſtians; and therfore blame not vs, if ſuch things ſeeme harſh and vntunable in our eares, that many millions of ſoules ſhold depend vpon the *Infallibility* of one man; & that man by your own ſuppoſall, may draw vvith him

him innumerable ſoules to hell. That man vvho hath the name and nature of *Antichriſt* in his perſon; in the one as he is againſt Chriſt and his doctrine, in the other as he claimes to be Chriſts *Vicar*, & ſit in his ſtead, (for the very *name* of *Antichriſt* imports both.) That man vpon vvhoſe forehead, (by the teſtimonies of learned Authors) the vvord *Myſterie*, the very mark of the *Beaſt* was ſometimes writtē. That man who

Anti-Chriſt ſignifies, Againſt Chriſt, and to be in the place of Chriſt.

Dr. *Iames* in his Epiſt. Dedicatory of the Corruption of the Fathers &c.

ἐκκλησία Ρώμη.

is pointed at by the Apoſtle, to be that *Antichriſt*, by his habitation

Reuel. 17.

ſeated vpon *ſeuen hills*.

2. Theſſ. 2. 4

That man, who hath the character of *the man of ſin, which aduãceth himſelfe aboue all that are called Gods*; (viz) *the Kings and Princes of the earth*.

I haue ſaid you are Gods. Pſal. 82. 6.

That man, who hath publiſhed *the doctrine of Deuils*, by *forbidding of meats, and Marriage* vnto

1. Tim 4.

Prieſtes. Laſtly, that man whoſe *Infallibility*, whoſe *Succeſſion*, whoſe *Orders*, whoſe *Baptiſme*,

Conc. Flor. in Decret. Eugenij.

and

and *Christianitie* it selfe, depends vpon the *Intention* of a silly Priest, of whose *Intention none can be assured* by your owne confessions. Bell. de Iustif. li 3. c. 8.

It is not the great sound of a visible Church that must outface the truth, (for the emptiest vessels make the greatest sound) neither is it the name of Catholike, (which you wholly appropriate to your selues) sufficient to proue your Church Catholike: nay more, your pretences of *Scriptures*,

of *Traditions*, of *Fathers*, of *Councels*, of an *Infallible Church*, are but figge-leaues, to couer the nakednesse of your newe borne faith: for it ſhall appeare, (by this ſmall *Treatiſe*) that your chiefeſt ſcriptures, on which you build your *Trent* doctrine, are *Apocryphal*; your *Traditions*, which you haue equalled to the Scriptures, are Apoſtaticall: your *Fathers*, which you aſſume for Interpreters of the Scriptures, are ſpurious and

coun-

counterfet: your *Councels*, which depend vpō the Infallibilitie of the Popes iudgment, are erronious & doubtful; and your pretēded *Catholike Church*, which is made the onely rule of Faith, is neither a whole, nor yet a found member of the Catholike and Vniuerſall Body. This way therefore which you take, is a cloke & colour to darken truth, by outward ſhewes, and ſpecious pretences; and therefore *Via Deuia*, a

vvandring and *By-way*.

Neither is it your bitterneſſe and inuectiues againſt a *Lay man*, ſhall make me ſilent in Gods cauſe; for I ſay with *Moſes*, *Would God al the Lords people could prophecie*: and I hope there will neuer be wanting a *Mildab*, & a *Medab*, to aſsiſt *Moſes* and *Aaron*, that may bee able to vindicate Gods *Honor* and *Truth*, & eaſe our painful Paſtors and Miniſters, which moſt laborioufly *performe the work of an Euangeliſt*, and

Num. 12. 29

con-

conuert ſoules by preaching, which yours peruert by *Controuerſies of Diſputations*: I hope, I ſay, there wilbe alwaies ſome, who wil publiſh to the ſhame of your *Romiſh* Paſtors, the palpable ignorance of the Laitie, who with an implicite faith, & inuolued obedience, reſigne vp their ſight and ſenſes to blind guides. Let the Trueth of God and his Church flouriſh, & no rayling accuſation of an Aduerſary ſhall deterre me

mee from my ſeruice to his cauſe. In the meane time I will appeale to your own conſciences, whether it bee Catholike doctrine, or ſauour of Chriſtian Charitie, wch your Ieſuites teach, (*viz.*) *That the Reformed Churches are no more to be heard, then the deuill himſelfe, although they ſpeake trueth, and agreeable to the Scriptures*; nay more, I ſpeak it with ſhame and griefe, the Pope at this day allowes the *Talmud* of the Iewes, and yet pro-

Hæreticos non magis audiendos eſſe etiamſi vera et ſacrîs literis cõſentanea dicant, aut doceant quã Diabolum. Mald. in Math. 16. 6

Diſcept. Theol. Sect. 2.

prohibites the Books of Protestants.

Giue mee leaue therefore to speake to you, as somtime S. *Austen* spake to the *Donatists*: *If you will be wise, & vnderstand the trueth, it is well; if otherwise, it shall not grieue mee, that I haue taken this paines for you: for though your hearts returne not to the peace of the Church, yet my peace shall returne to mee in the Church.* The cause is Gods, the labour is mine, if you wil reade it impartially, and can

Aug. contr. Petil lib. 3. cap. 59.

can ſhew me any error clearely, faithfully, and moderately, I wil make a work of *Retractations*, and profeſſe openly with righteous *Iob*: *O that mine aduerſary would write a Booke againſt mee, I would take it vpon my ſhoulder, and bind it as a Crowne vnto me.*

Iob 31.35, 36.

H. L.

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Via

VIA DEVIA:

THE BY-WAY.

SECT. I.

The safest, and onely infallible way to finde out the true Church, is by the Scripture.

WHen the *Donatists*, in the most flourishing times of Christian Religion, arrogantly and presumptuously appropriated the Catholique and Vniuersall

uerſall Church, to their hæreticall and particular faction: S. *Auſten* encountring them, ſtates the poynt of Controuerſie in this maner. *The queſtion is where the Church ſhould bee, what then ſhall we doe? ſhall wee ſeeke it in our owne wordes, or in the words of our Lord Ieſus? In my iudgement we ought rather to ſeeke the Church in his owne words, for that he is the truth, and knoweth his owne body.*

Quæſtio eſt vbi ſit Eccleſia: quid ergo facturi ſumus? an in verbis noſtris eâ quæ ſituri, an in verbis capitis ſui Dom. noſtri Ieſu Chriſti? Puto quod in illius potius verbis eam quærere debemus, quia veritas eſt, & nouit corpus ſuũ. Aug. de vnit. Eccleſ. cap. 2.

You haue heard the queſtion propounded, and anſwered by the *Oracle* of that age. Such is the difference at this day, betwixt the Church of Rome and vs; and I heartily wiſh, wee might ioine iſſue with them vpon the like tearmes, and

both

both agree with one vnanimous consent to seeke the Church of God in the word of God; then should wee be gathered, as sheep to one sheep-fold, and the weake in faith should be receiued, not to doubtfull disputations, but to the reading of the Scriptures: and they that now question the Visibilitie of our Church before *Luther*, would first examine the infallibilitie of their owne, by the Touchstone of the Gospell; and the rather, because it is agreed on both sides, that whatsoeuer Church professeth, that faith and doctrine, which Christ and his Apostles taught in the first age, the same Church and doctrine

hath continued more or leſſe viſible in all ages. But to returne to the *Donatiſts*.

Cant. 1. 7. When Chriſt in the *Canticles*, demanded of his *Spouſe* where ſhe reſted *Meridie*, at Noone-day, the *Donatiſts* concluded Chriſts queſtion with their owne anſwere, that the Church did reſt *Meridie*, and that was in the *South*: & from this ground, excluded all other Churches, but their owne in the *South* of *Africk*: The *Donatiſts* claime, was ſeemingly deriued from the authoritie of the Scriptures (for *Donatus*, and *Auſten*, heretique and Catholique, both vrge the Scriptures;) but obſerue the difference; Saint *Auſten* puts the whole iſſue of his cauſe

cauſe vpon the Scripture: the *Donatiſts* claimed their doctrine by the publique voyces of the *Africans*, they aſſumed to themſelues the title of the *Catholike Church:* they magnified the *Councels* of their Biſhops; they gloried in their frequent, though fained *miracles:* theſe were the principall grounds of their Church, and vpon theſe they challenged that great Champion: but heare what anſwere hee makes them. *Let the Donatiſts, if they can, ſhew their Church, not in rumors and ſpeeches of the men of Africa, not in the Councels of their Biſhops, not in diſcourſes of any Writers whatſoeuer, not in ſignes and miracles that may bee forged, for we are*

Remotis ergò omnibus talibus, Eccleſiam ſuã demonſtrant ſi poſſunt, non in ſermonibus & rumoribus Afrorum, nõ in Conciliis Epiſcoporũ, nõ in literis quorumlibet diſputatorum, non in ſignis

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as

as a wise Master-Builder in this house, gaue this *Caueat* to the worke-men in after ages; *It can no way be knowen which is the true Church (nisi tantummodò per Scripturas) but onely by the Scriptures; otherwise if they had regard to other things, they should bee offended and perish, and not vnderstand which is the true Church.* And lastly, the learned Father *Irenæus* assures vs; *Non per alios, &c. by no other haue wee knowne the way of our saluation, but by them, by whom the Gospel came to vs, which verily they then preached, and afterwards by the will of God deliuered the same to vs in the Scriptures, to bee the Foundation, and Pillar of our Faith.*

Chrys. in opere imperfecto. Hom. 49.

Non enim per alios dispositionem salutis nostræ cognouimus, quam per eos per quos euangelium peruenit ad nos quod quidē tūc præconiauerunt, postea verò per Dei voluntatē in scripturis nobis tradiderunt fundamentum et Columnā fidei nostræ futurum. Iren. aduers. hæres. l. 3. c. 1.

Tell

Tell me then in this latter age and time of Controuerſie, wherein it is commonly voyced in our eares, *Loe heere is Chriſt, and there is Chriſt*, this is the true Church, and that is the true Church; how ſhall the religious man, which loueth trueth, and ſeeketh comfort, reſolue himſelfe? to which Church ſhal he ſafely ioine himſelfe, when perhaps he wants the learning, perhaps the leaſure to looke backeward for 1600 yeeres, and rightly examine the doctrine of both Churches? If hee ſeeke the Proteſtant Church, behold ſhee being poore, & deſpiſed for want of continued eminencie, is become a ſtumbling blocke

to

to the ignorant. If he looke on the Roman Church, behold, *Shee is arayed in purple and ſcarlet colour, and decked with gold and precious ſtones, and the inhabitants of the earth haue beene made drunke with the wine of her fornications, and they that follow her, wonder with great admiration.* And without doubt the Popes triple Crownes, the golden croſſes, the Legend of Saints, the multitude of profeſſed Orders, their pompe in Proceſſions, their rich cloathing of Images, their pretended power of their Prieſthood, the great rumour of their Catholique cauſe, their Iubilies, and Pardons, their Merits and Miracles doe ſo dazle the

Reu. 17. 2, &c.

eyes

eyes of the ignorant and common people, that they thinke there is no Church true and visible but the Romane Church: and certenly the case thus standing, wee haue no better plea for our Church, then the holy Father Saint *Austen*, sometimes made to *Petilian* the *Donatian* heretique: *Whether of vs be Schismatiques, we or you, aske you not me, I will not aske you; let Christ bee asked, that hee may shew vs his owne Church.*

Virum nos schismatici sum⁹ an vos, nec ego, nec tu sed Christus interrogetur vt indicet ecclesiam suam. Aug. cont. lit Pet. lib. 2. c. 85.

SECT.

Sect. II.

Our aduersaries pretences from the obscuritie of Scriptures, and inconueniences of the Lay peoples reading them, answered.

I Speake not this, as if the Romanists of these times did wholly waue the Scriptures: for if wee may credit Doctor *Sanders*; *There are most plaine Scriptures in all poynts for the Catholique Faith, and none at all against the same.* And their owne *Bristow* would make the world beleeue, *from the beginning of Genesis, to the end of the Apocalyps, there is no text that*

Rocke of the Church cap 8. p. 193

Brist. Mot. 48.

that makes for vs against them, but all for them. If theſe men haue ſpoken the trueth, let them beare witneſſe of the truth, onely let me tell you, the *Rhemiſts* in their Annotations vpon the Goſpel, profeſſe in the name of their Church, that, *if wee ſhould, when wee came to yeeres of diſcretion, be ſet to picke our Faith out of the Scriptures, there would bee a mad worke, and many Faiths among vs.* And their fellow *Ecchius* proclaimes to all the world, that the *Lutherans are dolts, which will haue nothing beleeued, but that which is expreſſe Scripture: for all things are not deliuered manifeſtly in the Scriptures, but very many are left to the determination of the Church,*

Rhem. Annot. in 1. Cor. 1. 5.

Ecch. Enchirid c. 4.

Church. And their Proselyte *Sanders*, who pretends such euident testimonies of the Scriptures in behalfe of his Church, accounts it *no better then heresie to translate them.* And *Peresius* his fellow Iesuite, complaines, *It is the Deuils inuention to permit the people to reade them.* And it is the generall vote of the best learned Romanists, The reading of the Bible makes more hereticall Lutherans, then Roman Catholiques. If therefore the Scriptures are such pregnant & plaine testimonies in behalfe of the Romane Faith (as some Romanists pretend) why do they condemne the translating of them? why do they not permit the people to reade

Hæresin esse si quis dicit necessarium esse vt Scripturæ in vulgares linguas cõuertantur. Sand. visib. Monar. hæres. 191.

Diaboli inuentum esse vt populus Biblia legere permitteretur. Peres. de Tra. part. 1. assert 3.

reade them: and if all places of Scripture make for them, and none for vs, how comes it to passe, that by reading them, many Papists by their own confession become Protestants?

It is the blasphemous assertion of *Albertus Pigghius*, that the Apostles haue written certaine things, but not to that end their writings *should rule our faith, but rather that they should be vnder, and ruled by our faith and Religion.* And heereupon hee quarrels with all those that submit their knowledge to the authoritie of the Gospell: *If thou shalt teach* (saith hee) *that those things must be put to the Iudgement of the Scriptures, thou shewest thy selfe to*

Nè vt scripta illa praessent fidei et Religioni nostræ, sed potiùs vt subessent. Pig Hierar. lib. 1. c. 2.

Si dixeris hæc referri oportere ad iudicium Scripturarum cõmunitæ sensus

ignarũ esse comprobat, sunt enim scripturæ muti Iudices. Pigh. cont. 3. de Eccles.

to bee voyd of common reason: for the Scriptures are dumbe Iudges, & cannot speake. Neither is this the opinion of some priuate spirits, which of late haue declined the authority of the Scriptures: but if wee looke beyond *Luther*, wee shall finde that almost 300 yeares before his dayes, the Romanists did endeauor by all meanes to extinguish the light of the Gospell.

Mat. Paris. in Hist. An. 1256.

About the yeare 1255, there was a great contention betwixt the Vniuersitie of *Paris*, and the Order of *Franciscan* Fryers, in which dissention the Fryer *Mendicants* published a book called *Euangelium æternum, the eternall Gospell*: in this Booke

Booke it was declared, that *the Goſpell of Chriſt was not the euerlaſting Goſpell; that it was to ceaſe and determine as the olde Law did at the comming of Chriſt, that the Goſpell of Chriſt ſhould from that time continue but 50 yeares, and that their new Goſpell did containe as much or more, then the whole Bible, that theirs was the Goſpell of Chriſt, and the eternall Goſpell.* Neither was this wicked blaſphemy publiſhed by one man, but by a whole Order of Monkes and Fryars. Neither were they vpſtart opinions (like mu hromes growne vp in a night) but they were ſet afoot fifty fiue yeares before that time. This and much more of the like doctrine

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B. Vsher de Eccles. succeſſ. & ſtatu cap 9. p. 278

is to bee read in *Mathew Paris*, and more particularly in that excellent *Treatiſe of the Succeſsion and ſtate of Chriſtian Churches.*

Thus the Romiſh Prieſts of the former and latter ages, agree like *Pilate* and *Herod*, both to the condemnation of Chriſt & his Word; and as *Herod* (ſaith *Ambroſe*) *burnt the Scriptures, leſt by meanes of ſuch ancient Records, ſome doubt might afterwards be made of his poſterity*; In like manner our late Romaniſtes haue ſilenced the Scriptures, leſt by ſuch ancient Euidences their new Articles of Faith ſhould be diſcouered; and had it not beene for feare or ſhame, I am verily perſwaded, they had

Ambr. in Luc. lib 3.

had fulfilled in a ſenſe to litterall the words of the Apoſtle: *The fire ſhall trie euery mans worke, of what ſort it is.* Now can any man imagine why theſe men ſhould bee ſo angry with Chriſt and his Apoſtles? Can they ſay the Scriptures are ſubiect to errours, and neede an *Index Expurgatorius?* No, they dare not, they will not ſay ſo; but they ſay, *they are dead characters, a killing letter without life, a matter of contention, a wood of theeues, a ſhop of heretiques, imperfect, doubtfull, full of perplexities,* not to be permitted to the common people: for *this were all one* (ſaith *Hoſius*) *as to giue that which is holy vnto dogges, and caſt pearles*

Lind. lib. 2. Strom. c. 2. &c.

Laicis lectionē ſcripturarum permittere eſſet ſanctū dare

Sect. 15.

Councells, which our Aduersaries pretend, as a chiefe Bulwark of their faith, giue no support at all to the Romish Religion, as it is proued by particular obiections made against seuerall Councels in all ages, by the Romanists themselues. p. 386

Sect. 16.

The Councell of Trent, *which is the maine Pillar, and last resolution of the Roman faith, is of small or no credit at all, because it was neither lawfully called, nor free, nor generall, nor generally receiued by the Romanists themselues.* p. 420

Sect. 17.

In the Roman Church, which our aduersaries so highly extoll aboue the Scriptures, there is neither safetie nor certaintie, whe-

whether they vnderſtand the Eſſentiall, or Repreſentatiue, or the Virtuall, or the Conſiſtoriall Church. p.452

Sect.18.

The moſt common Plea of the Romaniſts drawne from the Infallibilitie, Authoritie, and Title of the Catholike Church, is proued to bee falſe, vaine, and friuolous. p.468

Sect.19.

The Church which our Aduerſaries ſo much magnifie among themſelues, is finally reſolued into the Pope, whom they make both the Husband and the Spouſe, the Head and the Body of the Church. p.496

Sect.20.

The Church is finally reſolued into the Pope, who wants both Perſonall and Doctrinall ſuc-

succession, as appeares by seuerall instances, and exceptions, both in matters of Fact, and matters of Faith. p.513

Sect. 21.

The infallibilitie of the Popes Iudgement, which is made the Rule of Faith, to determine all Controuersies, is not yet determined by the learned Romanistes *amongst themselues.* p.545

Sect. 22.

The Church vpon which the learned Romanists ground their Faith, is no other then the Pope: and the Church vpon which the vnlearned Romanists *doe relie, is no other then their Parish Priest.* p.572

Sect. 23.

Eminent and perpetuall Visibilitie, is no certaine Note of the

the true Church, but the contrary rather, as it is prooued by instances from Adam *to* Christ. p. 592

Sect. 24.

The Latencie and obscuritie of the true Church is prooued by pregnant testimonies of such who complained of corruptions and abuses, and withall decreed a Reformation in all ages, from the time of Christ *and his Apostles, to the dayes of* Luther. p. 610

Sect. 25.

The aforenamed corruptions, and most remarkable declination of the Church of Rome in the later ages, was foretold by Christ and his Apostles in the first Age. p. 666

Sect.

Sect. 26.

The Concluſion of this Treatiſe, ſhewing in ſundrie particulars, the certaintie and ſafetie of the Proteſtant, and the uncertaintie and danger of the Romiſh Way. p. 675

Via

VIA DEVIA:

THE BY-WAY.

SECT. I.

The safest, and onely infallible way to finde out the true Church, is by the Scripture.

WHen the *Donatists*, in the most flourishing times of Christian Religion, arrogantly and presumptuously appropriated the Catholique and Vniuersall

uersall Church, to their hæreticall and particular faction: S. *Austen* encountring them, states the poynt of Controuersie in this maner. *The question is where the Church should bee, what then shall we doe? shall wee seeke it in our owne wordes, or in the words of our Lord Iesus? In my iudgement we ought rather to seeke the Church in his owne words, for that he is the truth, and knoweth his owne body.*

Quæstio est vbi sit Ecclesia: quid ergo facturi sumus? an in verbis nostris eā quæsituri, an in verbis capitis sui Dom. nostri Iesu Christi? Puto quod in illius potius verbis eam quærere debemus, quia veritas est, & nouit corpus suū. Aug. de vnit. Eccles. cap. 2.

You haue heard the question propounded, and answered by the *Oracle* of that age. Such is the difference at this day, betwixt the Church of Rome and vs; and I heartily wish, wee might ioine issue with them vpon the like tearmes, and both

both agree with one vnanimous consent to seeke the Church of God in the word of God; then should wee be gathered, as sheep to one sheep-fold, and the weake in faith should be receiued, not to doubtfull disputations, but to the reading of the Scriptures: and they that now question the Visibilitie of our Church before *Luther*, would first examine the infallibilitie of their owne, by the Touchstone of the Gospell; and the rather, because it is agreed on both sides, that whatsoeuer Church professeth, that faith and doctrine, which Christ and his Apostles taught in the first age, the same Church and doctrine

hath continued more or leſſe viſible in all ages. But to returne to the *Donatiſts*.

Cant. 1.7. When Chriſt in the *Canticles*, demanded of his *Spouſe* where ſhe reſted *Meridie*, at Noone-day, the *Donatiſts* concluded Chriſts queſtion with their owne anſwere, that the Church did reſt *Meridie*, and that was in the *South*: & from this ground, excluded all other Churches, but their owne in the *South* of *Africk*: The *Donatiſts* claime, was ſeemingly deriued from the authoritie of the Scriptures (for *Donatus*, and *Auſten*, heretique and Catholique, both vrge the Scriptures;) but obſerue the difference; Saint *Auſten* puts the whole iſſue of his cauſe

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Non est egressa de finibus suis, id est de Scripturis sanctis. Hier. lib. 1. c. 1. in Mich.

as

as a wise Master-Builder in this house, gaue this *Caueat* to the worke-men in after ages; *It can no way be knowen which is the true Church (nisi tantummodo per Scripturas) but onely by the Scriptures; otherwise if they had regard to other things, they should bee offended and perish, and not vnderstand which is the true Church.* And lastly, the learned Father *Irenæus* assures vs; *Non per alios, &c. by no other haue wee knowne the way of our saluation, but by them, by whom the Gospel came to vs, which verily they then preached, and afterwards by the will of God deliuered the same to vs in the Scriptures, to bee the Foundation, and Pillar of our Faith.*

Chrysin. opere imperfecto. Hom. 49.

Non enim per alios dispositionem salutis nostræ cognouimus, quam per eos per quos euangelium peruenit ad nos quod quidē tūc præconiauerunt, postea verò per Dei voluntatē in scripturis nobis tradiderunt fundamentum et Columnā fidei nostræ futurum. Iren. aduers. hæres. l. 3. c. 1.

Tell

Tell me then in this latter age and time of Controuersie, wherein it is commonly voyced in our eares, *Loe heere is Christ, and there is Christ*, this is the true Church, and that is the true Church; how shall the religious man, which loueth trueth, and seeketh comfort, resolue himselfe? to which Church shal he safely ioine himselfe, when perhaps he wants the learning, perhaps the leasure to looke backeward for 1600 yeeres, and rightly examine the doctrine of both Churches? If hee seeke the Protestant Church, behold shee being poore, & despised for want of continued eminencie, is become a stumbling blocke

to

to the ignorant. If he looke on the Roman Church, behold, *Shee is arayed in purple and scarlet colour, and decked with gold and precious stones, and the inhabitants of the earth haue beene made drunke with the wine of her fornications, and they that follow her, wonder with great admiration.* And without doubt the Popes triple Crownes, the golden crosses, the Legend of Saints, the multitude of professed Orders, their pompe in Processions, their rich cloathing of Images, their pretended power of their Priesthood, the great rumour of their Catholique cause, their Jubilies, and Pardons, their Merits and Miracles doe so dazle the eyes

Reu. 17. 2, &c.

eyes of the ignorant and common people, that they thinke there is no Church true and visible but the Romane Church: and certenly the case thus standing, wee haue no better plea for our Church, then the holy Father Saint *Austen*, sometimes made to *Petilian* the *Donatian* heretique: *Whether of vs be Schismatiques, we or you, aske you not me, I will not aske you; let Christ bee asked, that hee may shew vs his owne Church.*

Vtrum nos schismatici sum⁹ an vos, nec ego, nec tu sed Christus interrogetur vt indicet ecclesiam suam. Aug. cont. lit Pet. lib. 2. c. 85.

SECT.

Sect. II.

Our aduersaries pretences from the obscuritie of Scriptures, and inconueniences of the Lay peoples reading them, answered.

I Speake not this, as if the Romanists of these times did wholly waue the Scriptures: for if wee may credit Doctor *Sanders*; *There are most plaine Scriptures in all poynts for the Catholique Faith, and none at all against the same.* And their owne *Bristow* would make the world beleeue, *from the beginning of Genesis, to the end of the Apocalyps, there is no text that*

Rocke of the Church cap 8. p. 193

Brist. Mot. 48.

that makes for vs against them, but all for them. If these men haue spoken the trueth, let them beare witnesse of the truth, onely let me tell you, the *Rhemists* in their Annotations vpon the Gospel, professe in the name of their Church, that, *if wee should, when wee came to yeeres of discretion, be set to picke our Faith out of the Scriptures, there would bee a mad worke, and many Faiths among vs.* And their fellow *Ecchius* proclaimes to all the world, that the *Lutherans are dolts, which will haue nothing beleeued, but that which is expresse Scripture: for all things are not deliuered manifestly in the Scriptures, but very many are left to the determination of the Church,*

Rhem. Annot. in 1. Cor. 1. 5.

Ecch. Euchirid c. 4.

Hæresin esse si quis dicit necessarium esse vt Scripturæ in vulgares linguas cõuertantur. Sand. visib. Monar. hæres. 191.

Diaboli inuentum esse vt populus Biblia legere permitteretur. Peres. de Tra. part. 1. assert 3.

Church. And their Proselyte *Sanders*, who pretends such euident testimonies of the Scriptures in behalfe of his Church, accounts it *no better then heresie to translate them.* And *Peresius* his fellow Iesuite, complaines; *It is the Deuils inuention to permit the people to reade them.* And it is the generall vote of the best learned Romanists, The reading of the Bible makes more hereticall Lutherans, then Roman Catholiques. If therefore the Scriptures are such pregnant & plaine testimonies in behalfe of the Romane Faith (as some Romanists pretend) why do they condemne the translating of them? why do they not permit the people to reade

reade them: and if all places of Scripture make for them, and none for vs, how comes it to passe, that by reading them, many Papists by their own confession become Protestants?

It is the blasphemous assertion of *Albertus Pigghius*, that the Apostles haue written certaine things, but not to that end their writings *should rule our faith, but rather that they should be vnder, and ruled by our faith and Religion.* And heereupon hee quarrels with all those that submit their knowledge to the authoritie of the Gospell: *If thou shalt teach* (saith hee) *that those things must be put to the Iudgement of the Scriptures, thou shewest thy selfe*

Nè vt scripta illa praessent fidei et Religioni nostrae, sed potiùs vt subessent. Pig Hierar. lib. 1. c. 2.

Si dixeris hac referri oportere ad iudicium Scripturarum cõmunis te sensus

ignarũ eſſe comprobat, ſunt enim ſcripturæ muti Iudices. Pigh. contr. 3. de Eccleſ.

to bee voyd of common reaſon: for the Scriptures are dumbe Iudges, & cannot ſpeake. Neither is this the opinion of ſome priuate ſpirits, which of late haue declined the authority of the Scriptures: but if wee looke beyond *Luther*, wee ſhall finde that almoſt 300 yeares before his dayes, the Romaniſts did endeauor by all meanes to extinguiſh the light of the Goſpell.

Mat. Pariſ. in Hiſt. An. 1256.

About the yeare 1255, there was a great contention betwixt the Vniuerſitie of *Paris*, and the Order of *Franciſcan* Fryers, in which diſſention the Fryer *Mendicants* publiſhed a book called *Euangelium æternum, the eternall Goſpell*: in this Booke

Booke it was declared, that *the Goſpell of Chriſt was not the euerlaſting Goſpell; that it was to ceaſe and determine as the olde Law did at the comming of Chriſt, that the Goſpell of Chriſt ſhould from that time continue but 50 yeares, and that their new Goſpell did containe as much or more, then the whole Bible, that theirs was the Goſpell of Chriſt, and the eternall Goſpell.* Neither was this wicked blaſphemy publiſhed by one man, but by a whole Order of Monkes and Fryars. Neither were they vpſtart opinions (like mu hromes growne vp in a night) but they were ſet afoot fifty fiue yeares before that time. This and much more of the like doctrine

is

B. Vsher de Eccles. succeſſ. & ſtatu cap 9. p. 278

is to bee read in *Mathew Paris*, and more particularly in that excellent *Treatiſe of the Succeſſion and ſtate of Chriſtian Churches.*

Thus the Romiſh Prieſts of the former and latter ages, agree like *Pilate* and *Herod*, both to the condemnation of Chriſt & his Word; and as *Herod* (ſaith *Ambroſe*) *burnt the Scriptures, leſt by meanes of ſuch ancient Records, ſome doubt might afterwards be made of his poſterity*; In like manner our late Romaniſtes haue ſilenced the Scriptures, leſt by ſuch ancient Euidences their new Articles of Faith ſhould be diſcouered; and had it not beene for feare or ſhame, I am verily perſwaded, they had

Ambr. in Luc. lib 3.

had fulfilled in a ſenſe to litterall the words of the Apoſtle: *The fire ſhall trie euery mans worke, of what ſort it is.* Now can any man imagine why theſe men ſhould bee ſo angry with Chriſt and his Apoſtles: Can they ſay the Scriptures are ſubiect to errours, and neede an *Index Expurgatorius?* No, they dare not, they will not ſay ſo; but they ſay, *they are dead characters, a killing letter without life, a matter of contention, a wood of theeues, a ſhop of heretiques, imperfect, doubtfull, full of perplexities,* not to be permitted to the common people: for *this were all one* (ſaith *Hoſius*) *as to giue that which is holy vnto dogges, and caſt pearles*

Lind. lib. 2. Strom. c. 2. &c.

Laicis lectionē ſcripturarum permittere eſſet ſanctū dare

canibus & Margaritas antè porcas proiicere. Hos. de expreſſ verbo Dei.

pearles before ſwine. Nay more, Cardinall *Bellarmine* aſſures vs, that *the people will not onely reape no benefit, but detriment, by reading them: for they would eaſily take occaſion to erre both in manners and doctrine.* And for confirmation of his aſſertion among other proofes he giues this inſtance: *If an ignorant layman ſhould reade of the adultery of Dauid, of the inceſt of Thamar, of the lyes of Iudith, and many ſuch like things conteined in the Scriptures, either it would cauſe him to imitate their examples, or hee would thinke them to bee lying inuentions, or being not able to reſolue them, would be in danger to beleeue nothing at all.* Theſe & the like examples (which in

Populus non ſolum non caperet fructum ex Scripturis, ſed etiã caperet detrimentum. Bell. de verbo Dei lib. 2 cap. 15. Bell. ibid.

in trueth concerne the liues and manners of men, not the doctrine,) are registred by the will and mercie of that good God, to preuent despaire in others, who may vnhappily fall into the like sinnes; and yet that no man might presume to commit the like sinnes, by their examples; hee who reades of the adultery of *Dauid*, shall read likewise of the punishment allotted to his sinnes: and hee that reads the particular examples of *Thamar* and *Iudith*, shall finde such seuere and fearefull iudgements in generall denounced against those sins, that he shal haue little cause or comfort to follow their examples in such particu-

lars; but from hence rather we may obserue the sincerities of the Pen-men of the holy Ghost, who impartially set downe the vices of the best men, and greatest *Patriarkes*, as well as their vertues: and by this declaration of the sinnes of the regenerate, and best seruants of Christ, wee are taught to humble our selues, and to flie to our Sauiour for mercie and grace, that euery tongue may confesse to thee, O God, *Thou only art holy*: And certainely from hence (I meane from these & the like examples,) Saint *Austen*, Saint *Hierom*, and the ancient Fathers, confuted the *Pelagian* Heretikes, who with *Bellarmine* and his associates

ſociates maintained the perfection of righteouſneſſe in this life. But admit theſe and many ſuch like places were hard to be vnderſtood in Scriptures, yet *there is milke for babes, as well as ſtronger meate for ſtronger men: there is depth* (ſaith *Gregorie*) *for the Elephant to ſwimme, and ſhallow fords for the lambe to wade in.* Hee that gaue a heart and wiſedome to the Apoſtles to preach that heauenly word, opened the heart of *Lydia*, (a poore ignorant woman) to vnderſtand it: and for that purpoſe (ſaith *Chryſoſtome*) *the Spirit of God hath ſo ordered and diſpoſed the Scriptures, that Publicanes, and Fiſhers, and Tent-makers, and Shepheards,*

Eſt fluuius plan⁹ et altus, in quo agnus ambulet, et elephas natet. Greg. ad Leand. præf. Ioh. cap 4.

Chryſ. in Conc. 3. de Lazaro.

Apostles and vnlearned men, should be saued by those bookes: and to that ende no ignorant man should pretend obscuritie for his excuse, it is ordained that the labourer and seruant, the widow woman, and the most vnlearned man, by hearing them, should reape some benefit. Nay more (saith he) *to whom are the Scriptures obscure, who is there that heareth the words, Blessed are the meek, Blessed are the merciful, Blessed are the pure in heart, and the like, that shall need an Expositor?* Besides the words, the Miracles, the Histories, they are knowne and euident to all: and lastly he concludes, that the difficultie and obscuritie of the Scriptures, (which the Romanists pretend

tend at this day) *Is but a vaile and pretext to cloake idlenesse.* This doctrine was so frequent & generall among the Ancients in the Primitiue church, that *Azorius* the Iesuite is inforced to confesse, *We willingly grant, that in those dayes the lay people were conuersant in the reading of the Scriptures.* And if we looke vpon the lay persons of their times, *Acosta* his fellow Iesuite ingenuously professeth, that *Our gracious God hath so prouided in holy Writ, that there is none so rude and ignorant, but by reading the Scriptures in humility, may vnderstand many things both profitable and true, as likewise there is none so learned, but hee may still bee ignorant of*

Pretext⁹ est et causatio pigritiæque velamen: ũ. Chrysost.

Nos libẽter fuemur tũc tẽporis Laicos in Scripturarum lectione fuisse versatos. Azor. Tom. 1. Moral. li. 8 cap. 26.

Ita prouidit dulcis pater⁹ neminẽ esse tam rudẽ et imperitum, quin si humilitèr legat multa illic vtilia veraq; intelligat, neminem tam doctũ quin illic multo plura ignoret quã sciat. Acost. l. 2 de Christo Reuel. c. 2.

more then he knowes: nay more (saith hee) *I haue seene some men vtterly vnlearned, and scarce knowing Latin, haue gathered out of the Scriptures such profound knowledge, that I haue wondred at them. But the spirituall man iudgeth all things.* Heere is a free confession, and a faire euidence from two learned Iesuites: the one testifieth that the scriptures were vsually read by the Lay people in the Primitiue Church; the other witnesseth of his owne knowledge, that an ignorant man hath receiued great benefit, and likewise that great profite may redound to the people by reading them in these daies.

Vidi viros prorsus illiteratos, &c. Idem. cap. 5.

But put the case a Lay man

man should not vnderstand those things which are contained in the Scriptures: notwithstanding (*ex ipsâ Lectione*) out of the very reading of them, *there will arise great holinesse and sanctitie of life*. Admit many things are hard to bee vnderstood in the Scriptures, (which neuer any Protestant denyed) yet saith *Hierome*, there is the Booke of *Genesis*, most plaine for euery mans vnderstanding; therein you may see the creation of the World, the beginning of Mankind, the confusion of Languages plainely described: and as touching the booke of *Iob*, there you may learne a patterne for Patience, and there you may see

Hiero. in Epist. ad Paulinum.

the Resurrection plainly deciphered: nay more, *The obscuritie of the Scripture is very profitable* (saith *Gregory*) *for it doth exercise the senses, whereby one may vnderstand that which otherwise hee would be ignorant of: for if the sacred Scriptures were easie and familiar in all places, they would be neglected: which obscure places, by study and industry being knowne, and vnderstood, do comfort and reuiue the Reader, by how much the more they are with industry and difficultie sought and vnderstood.*

Magna vtilitatis est ipsa obscuritas eloquiorū Dei quia exercet sensum vt fatigatione dilatetur, &c. Greg. lib. 1. Hom. 6. in Ezek.

But that which is obseruable, these men, who so much complaine of the obscuritie of the Scriptures, doe both wittingly and willingly in-

deauou-

deauour in their Tranſlations, to make them abſtruſe, and hard to be vnderſtood, by their ſtrange & vncouth phraſes: looke vpon their old Teſtament in their *Doway* Tranſlation, inſtead of *Foreſkin*, they haue put *Præpuce*; for *Paſſeouer*, *Phaſe*; for *vnleauened bread*, *Azyms*; for *high places*, *excelces*; for the *Holy of Holieſt*, *Sancta Sanctorum*. Againe, looke vpon their *Rhemiſt Teſtament*, and there you ſhal obſerue theſe ſtrange wordes, *Depoſitum*, *Exinanited*, *Paraſceue*, *Didragmes*, *Neophyte*, and the like, which ſhewes, that albeit the Scripture of it ſelfe were neuer ſo plaine and perſpicuous to euery mans vnderſtanding; yet there

Gene. 17. Exod. 12. 2. King. 15. 1 Chron. 6.

Rhem. Teſt. in M. Fulks Preface to the Reader.

need an expositor: for these inkehorne termes, whereas in trueth, although those words were most agreeable to the *Hebrew*, *Greeke*, or *Latine*, yet ought they rather to giue the most significant and plaine termes (the true sense of Scripture alwayes premised) that stands best for the capacitie and vnderstanding of the Reader.

It is not then the pretended obscurity of the Scriptures, which giues a iust cause of restraint to the lay people, for not reading of them: (*for this is but a colour and a vaine pretext of them*, saith *Chrysostome*) the trueth is, they feare, lest by reading of them, their Trent doctrine, and new Articles of

of Faith should be discouered: for it would trouble the best learned Priest, to shew his disciples, in what place of Scripture they are commanded to worship Images, to call vpon dead Saints, to pray in an vnknowne tongue, to forbid the Scriptures to the Laity, to deny Mariage to Priests, to adore the reliques of Saints; by what Scripture his Holinesse hath power to depose Kings, to free soules out of Purgatory, to gather into the Treasurie of the Church, the superabundant satisfaction of Saints? It is a crime worthy of the Inquisition with them to haue a Bible; but for the ignorant lay man to make such en-

enquirie after Scriptures, for that doctrine which was not conceiued in the Scripture, is a sinne worthy of death.

Looke vpon the Tenets of their owne Church, and take but their owne confessions. The Church of Rome doth represent God the Father, by the image of an olde man: yet *Vasques* the Iesuit confesseth: *The Scripture saith plainely, God did forbid the Iewes to represent Him by an Image.* The Church of Rome doth ordinarily make vowes to Saints: yet Cardinall *Bellarmine* professeth: *When the Scriptures were written, it was not the vse to vow to Saints.* The Church of Rome

Vasq. lib. 2. de Adorat. c. 3. disp. 4. n. 74.

Cum scriberentur Scriptura sanctæ nondũ caperat vsus vouẽdi sanctis. Bell. lib. de cultu Sanct. cap. 5.

Rome hath defined, and declared *Indulgences* for an article of faith; yet their *Sylueſter Prierias*, tells vs: *They are not made knowne to vs by the authoritie of Scriptures*: The Church of Rome teacheth, that the wordes of Chriſt, *This is my body*, doe effect Tranſubſtantiation, yet Cardinal *Caietan* confeſſeth; *Non apparet ex Evangelia*: *It doth not appeare that thoſe words are properly to bee vnderſtood by force of Scriptures*: but which is more to bee lamented, theſe men are ſo farre from building their Church vpon the Scriptures, that, as it were in deſpight of Chriſts precept, they decree their halfe Communion for an article of

Indulgentia authoritate Scripturæ non innotuêre nobis, ſed &c. Prier. cont. Luther. pro Indulg.

In 3 part. Tho. ſuper quæ 75 art. 1. vt Ioſeph Ang. Flores Theol. quæ. in 4. ſent q. 4.

of Faith, with a *Non obstante. Notwithstanding, Christ did institute in both kinds:* And their Councell of Trent acknowledgeth that *the Apostle called concupiscence sinne:* but withall commands the contrary beliefe, with a curse to them that teach the Apostles doctrine; in so much as their owne *Possevinus* confesseth in sober sadnesse: *The Apostle calls concupiscence sinne,* but (saith he) *it is not lawfull for vs so to doe.* This is so truly knowne and vnderstood of those who have a dispensation to read the Scriptures, that *Petrus Sutor,* a *Carthusian* Monke, amongst other inconuenicnces for which hee would haue the people debarred from

Conc. Cōst Sess. 13.

Hanc concupiscētiam quam aliquando Apostolus peccatū appellat, sancta Synodus aclarat, &c. Conc. Trid. Sess. 5.

Apostolus concupiscētiam peccatum vocat, at non licet nobis ita loqui. Possl. Appar. Sac. Ver. Patr. antiqui.

from reading of them, alleadgeth this, in speciall for one; *Whereas many things are openly taught to bee obserued, which are not to bee expressely had in the whole Scriptures, the simple people obseruing these things, will quickly murmure and complaine, that so great burdens should be imposed vpon them, whereby the libertie of the Gospell is so greatly impaired, and they also will bee easily drawen away from the obseruation of the ordinance of the Church, when they shall obserue that they are not contained in the Law of Christ.* It is not then the obscuritie of the Scriptures; but a feare by their owne confessions of some strange discouery that would be made by reading of

Cum multa palam tradantur obseruãda quæ sacris in literis expresse non habẽtur, nonnè Idiota hæc animaduertentes faciè murmurabunt?—Nõne et facilè retrahentur ab obseruatione Institutionũ Ecclesiasticarũ quandò eas in lege Christi animaduerterint non contineri? Suror de Translat. Bib. cap. 22.

of them, and in that feare they rather intimate a plainneſſe and eaſineſſe in the vnderſtanding them: for otherwiſe what need they feare the peoples reading them, if they were ſo full of obſcuritie (as they pretend) that they could not vnderſtand them.

As therefore wee denie not that there is difficultie and obſcuritie in the Scriptures, ſo wee profeſſe likewiſe, that there are plaine and euident teſtimonies, which illuſtrate thoſe difficult and obſcure places, and that in *thoſe plain and euident places al things cocerning faith and good manners are contained*: This was Saint *Auſtens* doctrine, this is ours; let vs there-

In iis quæ aperte in ſcripturis poſita ſunt, inueniuntur illa omnia quæ cōtinent fidē moreſq; viuendi. Aug. de doctr. Chriſt. lib. 2. cap. 9.

therefore follow that sweet counsell, which that holy and ancient Father, by way of preuention, gaue the Christians of his time. *We are brethren, why doe we striue? Our Father dyed not vntestate, hee made a Testament and so dyed. Men doe striue about the goods of the dead, till the Testament bee brought foorth, then that is brought, they yeeld to haue it opened and read: the Iudge doth hearken, the Counsellers bee silent, the cryer biddeth peace, all the people are attentiue, that the words of the dead may bee read and heard. He lyeth voyd of life, and feeling in his graue, and his words preuaile, Christ doth sit in heauen, and is his Testament gainsaid? Open it, let vs reade, we are*

Aug in Psa. 21. expos. 2.

are brethren, why doe we striue? Let our mindes be pacified, our Father hath not left vs without a Testament, he that made the Testament, is liuing for euer. Hee doeth heare our words, he doth know his owne words, let vs reade why doe we striue?

Sect.

SECT. III.

The Scripture, according to the Iudgment of the ancient Fathers, is the sole Iudge of Controuersies, and Interpreter of it selfe.

BVSæus the Iesuite, knowing that the Scriptures were not such euident testimonies of the Roman faith, as his fellowes pretended; by way of preuention giues this caueat to his disciples; *If you cannot auoyd disputation with an heretique, touching poynts of faith; although you finde you are able to match him, yet first demand of him, from whence he*

Si non potes effugere vel disputationē, vel collationē de rebus fidei cū haretico (cui tamē de doctrinâ inferiorem non esse existimas) primū

hee will deriue his arguments against the Catholique faith; if he answere, as commonly they doe, Out of the sacred Scriptures: tell him, there is no victory, at least but vncertaine, to be hoped for from them, vnlesse it may appeare who hath best right to the Scriptures, and to whom belongs authoritie to expound them. By this Iesuites confession, the poynts in controuersie, are *sub judice* in question, to which side the right of Scriptures doe belong, and to whom authoritie to expound them; and sooth to say, the controuersies of this age, are now brought to this narrow issue, that our aduersaries are well content, to trie their cause by Scriptures, if the

ab eo percũctare vade argumenta suav lit depromere cõtrà fidẽ Catholicam, si respondeat vt solent ex scripturis diuinis, oppone illi, nullã vel incertã ex Scripturis sperari victoriã, nisi prius constet vere sint possessores scripturarum illi an nos? & vli sit vera fides et potestas exponẽdi scripturas. Busæus in Panario Tit. Hæres.

the Reformed Churches would graunt them but this one poore requeſt, That they may be ſole Iudges and Interpreters of the Scripture.

A requeſt no doubt, which in moſt mens vnderſtanding, will ſeeme vnreaſonable, that Chriſt and his Apoſtles ſhould bee iudged by man, or that a man ſhould bee Plaintiffe, and Iudge in his owne cauſe. It was the conſtant profeſſion of Saint *Auſten*; *Men ſpirituall, whether they rule or bee ruled, iudge according to the Spirit, but they iudge not of the ſpirituall knowledge, which ſhineth in the firmament* (of the Scriptures,) *for it is not lawfull for any man to iudge ouer*

Auguſt lib. Confeſſ. 13. c. 23.

ouer so high authoritie: for bee the man neuer so spirituall, yet must hee be a doer, not a Iudge of the Law. And in the conclusion of the Chapter, hee giues his speciall reason for it: *There a man is said to bee Iudge, where he hath power and authority to correct.* He therefore who shall first dare to correct the scripture, let that man by S. *Austens* rule assume authoritie to iudge them: and as touching that *Tenet*, that a man should be Plaintiffe, and Iudge in his owne cause, it was a doctrine so different from the Primitiue Church, that in the midst of heresies; I say, in the first and best ages, wherin Saint *Austen* and *Epiphanius* mention aboue foure-

score

score heresies; euen then when the Fathers had greatest reason to stand vpon the priuiledge of their Church, they neuer made answere (like the Romanists) You must heare the Church, and our Church is that Catholique Church that is the sole Iudge of controuersies, and according to our Interpretation (whose right it is to iudge of the Scriptures) it is so and so; but on the contrary, they made the Scriptures sole Iudges of their cause, and withall professed, the Text of Scripture was the truest Glosse in expounding of it selfe.

I speake not this, as if our reuerend Diuines did make the Scriptures sole Iudges

of

of our cauſe, excluding the teſtimonie of the Church: for we haue a church as wel as they, we haue churchmen as well verſd in Scriptures, and Fathers as themſelues: neither doe wee denie the authoritie of the Fathers, which ioyntly agree in poynts of faith, for the right expounding of the Scriptures; onely wee ſay, the Authour of the Word who beſt knew his owne meaning, was beſt able to expound himſelfe: and in this manner the ancient Fathers, as they grounded their Church vpon the Scriptures, ſo likewiſe they referred backe the meaning of the Scriptures vnto the Authour of them, as if hee

that

that was Iudge of all men, ſhould bee iudged of none; and ſuch wee know is the wiſdome and goodneſſe of God, that hee hath oftentimes *hidde theſe things from the wiſe and learned*, which he hath *reuealed vnto babes and ſucklings*; and, *as for thoſe things which it hideth in miſeries* (ſaith *Auſten*) *it lifteth them vp, not with ſtately ſpeech, whereby an vnlearned minde ſhould not preſume to approach as a poore man to a rich, but with a lowly ſpeech inuiteth all men, that it might not only feed them with manifeſt, but alſo exerciſe with obſcure trueth, hauing that in manifeſt, that it hath in obſcure places:* and as concerning obſcure places, the ſame holy Father tells

Ea verò quæ in myſterijs occultat, nec ipſa eloquio ſuperbo erigit quo non audeat accedere mens tardiuſcula et in erudita, quaſi pauper ad diuitem, ſed inuitat omnes humili ſermone, quos nō ſolū manifeſtâ paſcat ſed etiā ſecretâ exerceat veritate hoc in promptis qd in reconditis habens. Aug. Ep. 3.

D vs,

vs, that, *if they cannot see the things which are obscure and dark in the Scriptures, the fault is in themselues, not in the precepts, as if I should poynt with my finger at a starre, which they would gladly see, and their eye-sight were so weake, that although they did see my finger, yet they could not see the starre, at which I poynt: let them cease to blame me, and let them pray to God, that hee will giue them eye-sight.* And in his foure Books of *Christian Doctrine*, where he purposely treateth of expounding the Scriptures, he plainely prooueth, that the meaning of the Word, is learned out of the Word, and the obscure places are expounded by the manifest: and heerein hee touch-

Illi verò qui ea quæ in diuinis libris obscura sunt intueri nequiuerint, arbitrentur se digitum quidē meū intueri posse, stellam verò quib' demōstrandis intenditur videre nō posse, et illi ergo et isti me reprehendere desinant, et lumen oculorum diuinitùs sibi præberi deprecentur. Aug. de doct. Christ. l. 1. Prolog.

toucheth the freehold of the Romane Church: for (saith hee) *In this great plentie of Scriptures, wee are fed with plaine things, and exercised with obscure, those drive away hunger, these contempt, the holy Ghost having tempred them so of purpose:* and then he concludeth with the Tenet of our church; *There is scarce any thing drawn out of these obscure places, which hath not been spoken, (quod non planissimè) most plainely some other where.* Neither was this the opinion of this learned Father only, but it was the confession of S *Ambrose, There is much obscurity in the Scriptures, but withall, if thou knocke at the doore with the hand of thy understanding, thou shalt gather by*

Magnificè et salubriter sperit sanctus istas Scripturas sanctas modis suis ut locis apertioribus fami occurreret, obscurioribus autem fastidia detergeret. Nihil enim fere de illis obscuritatibus eruitur, qd non planissimè dictū alibi reperitur. Aug. de doct. Christ. lib. 2. c. 6.

Multa obscuritas in Scripturis prophetici, sed si manum quodammodo tuæ scripturarum innuā pulses et ea

little and little the reason of that which is there spoken, and the doore shall bee opened vnto thee, (non ab alio, sed à verbo Dei) and that by no other but by the Word of God it selfe. And with these Doctors of the Latin Church, agreeth the Greeke Fathers. *Behold* (saith *Basil*) *and heare the Scripture expounding it selfe,* yea (saith he) *what things be or seeme to bee couertly spoken in some places of holy Scripture, the same are expounded by other plaine places elsewhere.* And (saith *Chrysostome*) *Let vs follow the scope of the holy Scripture in interpreting of it selfe, when it teacheth some hard thing, it expoundeth it selfe, and suffereth not the hearer to erre. Let vs not feare there-*

quæ sunt occultiùs diligenter examines, paulatim incipies rationē colligere dictorū et operietur tibi, Non ab alio sed à verbo Dei. Amb. in Psal. 118. Serm. 8.

Basil. Hexā. Hom. 4.

Quæ ambigua sunt & tectè dicta esse in quibusdā diuina scripturæ locis, videntur, ab aliis locis manifestiùs declarātur. Idē. quæst. cōp. Expl. quæst. 267. *Ad ipsū diuina Script.*

therefore (ſaith hee) *to put our ſelues with full ſaile into the ſea of Scriptures, becauſe wee ſhall be ſure to find the Word of God for our Pilot.* And laſtly, as it were foreſtalling that Popiſh opinion; (that the Scriptures are obſcure, and therefore not to be read by the vulgar people) hee elegantly incites a *Gentile* to the reading of the Scripture, by a familiar and common reaſon; *When thou buyeſt a garment, though thou haue no skill in weauing, yet thou ſayest not, I cannot buy it, they will deceiue mee: but thou doſt vſe all meanes to learne how to know it: doe therefore thoſe things which are to bee done, ſeeke all thoſe things of God, and hee altogether will reueale it*

ſcopũ incedamus quæ ſeipſam interpretatur, quãuis ſacra Scriptura cum nos tale quiddã docere vult, ſeipſã exponit et auditorẽ errare non ſinit. Chryſ. Hõ. 13. in Gen. Chryſ. in 1. Theſ. Hõ 7. *Siquidẽ emptur⁹ veſtẽ, quãuis artis Textoriæ imperit⁹ ſis, hæc verba non dicis. Neſcio emere illudunt mihi, ſed facis omnia vt diſcas — Ita illa quæ facienda et rectã ratione quære à Deo*

et ille tibi omnino reuelabit. Idē Homil. 33. in Act.

vnto thee: So that if any doubt or difference happened in the Primitiue church amongst the true beleeuing Christians, they referred the determination of it to the Inquest of Christ & his 12 Apostles, and they onely were made the sole Iudges of the question. And that wee might know this Protestant doctrine continued for many ages in the Church, Pope *Clement* the first almost sixe hundred yeeres since, professed it for the Catholike doctrine of his time, that *a man must take the sense of truth from the Scripture it selfe, seeing that euery man may haue the full and firme rule of faith and truth in the Scriptures.* If we descend

Integra & firma regula veritatis ex Scripturis. Dist. 37. cap 14.

descend frō the Pope to the great *Councell* of *Basil*, it was the general vote of many B. and Cardinalls, and confirmed likewise by the Pope himselfe. *The Diuine Law*, (or holy Scripture) *the practise of Christ, of his Apostles, and the Primitiue Church, together with Councels and Doctors, grounding themselues truely vpon the Scriptures, shall bee admitted, for the most true and indifferent Iudge in the Councell of Basil.* The resolution of the ancient Father *Optatus*, in the question betwixt the Catholiques and the heretiques, whether one should bee twise baptized, may serue for a proofe, and a full conclusion of the premisses; *You say it is law-*

Lex diuina, praxis Christi, Apostolicæ, et Ecclesiæ primitiuæ vnà cum Cōciliis Doctoribusque fundantib⁹ se veracitèr in eadē, pro verissimo et indifferente iudice in hoc Basilien si Concilio admittatur Conc. Basil. Sess. 4.

full, wee ſay it is not lawfull (betweene yours it is lawfull, and ours it is not lawfull) *the peoples ſoules doe doubt and wauer, let none beleeue you nor vs, wee are all contending parties, Iudges muſt be ſought for: if Chriſtians, they cannot be giuen on both ſides, (for truth is hindred by affections.) A Iudge without muſt bee ſought for; if a Paynim, hee cannot know the Chriſtian myſteries; if a Iew, hee is an enemie to Chriſtian Baptiſme: no iudgement therfore of this matter can bee found on earth, a Iudge in heauen muſt bee ſought for. But why knocke we at heauen, when wee haue the Teſtament of Chriſt in the Goſpell.* And thus I haue briefly ſhewed you the deputed Iudges, and

De cælo quarendus eſt Iudex, ſed vt quid pulſamus ad cælum, cum habemus in Euangelio Teſtamentum. Opt. lib. 5. contr. Parmen. Donat.

and Interpreters of the Scripture in the Primitiue Church: now let vs obserue by what Rule the Scriptures are expounded in the Roman Church.

Sect. IIII.

Our aduersaries, howsoeuer they pretend by taking an oath to make the Fathers Interpreters of the Scriptures, yet indeed they make themselues sole Interpreters of Scriptures and Fathers.

Bulla Pij quarti Art. 2.

IT is an Article of the Romame *Creed*, published by Pope *Pius* the *fourth*, and by the oath their Foreman hath taken, all Priestes and Iesuites are sworne, *Not to receiue or interpret the Scriptures, but according to the vnifo me consent of Fathers.* It is a large and faire promise, and deliuered vpon

vpon oath: and for my part, if the church of Rome can make good the vniforme consent of Fathers, for all their twelue newe Articles of Faith, (which hath been often promised, but neuer as yet by any one performed,) I shall willingly listen to their interpretation, and preferre it before any priuate, or latter Exposition.

It was the profession of our late King of famous memory, *What euer the Fathers of the first foure hundred yeeres did with one vnanime consent agree vpon, to be beleeued as a necessary poynt of saluation, I will beleeue it also, or at leastwise will bee humblie silent, not taking vpon mee*

Apolog. for the oath of Allcag. pa. 36.

mee to condemne the same.

I speake not this, as if we should decline the practise of the ancient Church in expounding Scripture by Scripture, but to demonstrate to the world, that our aduersaries in this poynt of their faith, haue neither followed the ancient Church, nor the Decree of their *Trent* Councell; whereby it shall appeare, that either this Article was newly created, or the former Popes and Councels haue disagreed from the latter.

Concil. Trid. Sess. 1.

Cardinall *Caietan* was so farre from subscribing to the Popes Creed in this poynt, that on the contrary hee giues this Præmonition to the Reader of the Scriptures;

tures; *Not to loathe the new ſenſe of the holy Scriptures for this, that it diſſenteth from the ancient Doctors, but to ſearch more exactly the Text and coherence of the Scriptures; and if hee finde it agree, to praiſe God, that hath not tyed the expoſition of the Scriptures, to the ſenſe of the ancient Doctors.* This Proteſtant doctrine is farre different from the Tenet of the Roman Church, inſomuch that Biſhop *Canus* his fellow Romaniſt was much troubled, that a prime Cardinall ſhould oppoſe an Article of the Romane Creed: one while he chargeth him, that *acutiùs multò quam fœlicius: hee expounded the Scriptures in ſome places more wittily then happily:* an

Nullus itaq; deteſtetur nouũ ſacra ſcriptura ſẽſum, ex hoc qd diſſonat à priſcis Doctoribus, ſed ſcrutetur perſpicacius textũ ac cõtextũ Scriptura, & ſi quadrare inuenerit, laudet Deũ, qui nõ alligauit expoſitionem Scripturarũ ſacrarum priſcorũ Doctorum ſenſibus. Caiet. in Geneſ. 1.

an other while he would ſo ſeeme to excuſe him, that hee might be convinced by this or the like argument, *To follow the Fathers in all, were to condemne our owne witts, and depriue our ſelues of the meanes to finde out the trueth.* What arguments might preuaile with the Cardinall, I cannot tell, but ſure I am, his doctrine diſagreed from the Article of the Roman faith. And Doctor *Payua Andradius*, a principall Pillar of the Trent Councell, rebuketh *Canus* for his raſh reprooving of *Caietan*, and defendeth his Tenet with the ſame doctrine. Hee teacheth, that *when the Fathers ſeeke the literall ſenſe of the Scriptures, they*

Canus ibid.

Andra. def. fid. Trident. lib. 2.

they doe not alwayes find them, but giue diuers senses, one vnlike to an other. Hee professeth; *Wee may forsake their senses all, and bring a new vnlike to theirs.* He addeth further; that *experience forceth vs to confesse, vnlesse wee will bee vnthankefull to most excellent wits, that very many things in Moses and the Prophets, are in this our age expounded more exactly, through the diligence of learned men, then euer they were before:* And thereupon he concludeth, that *the holy Ghost (the onely and faithfull Interpreter of the Scriptures) would haue many things to bee knowne to vs, which our Ancestors knewe not, and hath wrought by meanes vnknowne to vs, knowne*

to

to him, that the Fathers noted good and godly myſteries out of very many places of the Scriptures, whereof the right and naturall ſenſe hath been found out by poſteritie. And thus *Canus* againſt *Cajetan*, and *Andradius* againſt *Canus*, and *Cajetan* and *Andradius* both againſt the Trent Article, allowe the Expoſition of Scripture by Scripture, and ſomtimes againſt the ſtreme of Fathers. I proceed to the examination of more witneſſes, and I call Cardinall *Bellarmine* to teſtifie the ſame doctrine, that neither hee, nor his aſſociates, doe holde themſelues tyed by their new Article of faith, to the Expoſition of the Fathers; *It is one thing*

thing (saith hee) *to interpret the Law as a Doctor, an other thing as a Iudge: of the one is required Learning, of the other Authoritie: the opinion of the Doctors is to be followed according to reason; but the Iudges opinion is to bee followed of necessitie. Saint Austen, and the Fathers in their Expositions, supplyed the places of Doctors, which we may follow as wee see cause, the Pope and Councell supply the places of Iudges, with a Commission from God, and therefore they must be obserued and followed of necessitie.*

Aliud est interpretari legem more Doctoris, aliud more Iudicis &c. Bell. de verbo Dei lib. 3. cap. 10.

Scripta Patrũ nõ sunt Regula, nec habent authoritatem obligandi. Idem ibid.

Thus we haue seene three seuerall Iudges and Expositors of the Scriptures. First the ancient Fathers made the Scriptures the onely Iudges, and true Interpreters

ters of themſelues, next the Trent Doctors, decreed the ancient Fathers for Interpreters: and now at length, the later Schoolemen haue proclaimed their Popes and Councels, for their chiefeſt Iudges, and beſt Interpreters of the Scriptures: and *Theſe* (ſay they) *muſt bee followed of neceſſitie.* Pardon them, *Neceſſitie is a deadly dart*; there is no neceſſitie by their doctrine to obey the expoſitions of Fathers, which is the ſecond Artiele of their Faith) but there is a neceſſitie to obey the authoritie of their late Popes and Councels, in their Expoſition, which is but matter of opinion; and from hence it will follow, that either

Durum telum Neceſſitas.

either the Articles of the Roman Creed were newly created by Pope *Pius* the fourth, and that creation was not in his power; or that those Doctors, and Cardinals had not the oath administred vnto them; or we may iustly suspect they haue forsworne themselues. Neither was this the opinion of these particular men onely, but the Roman Church, (notwithstanding their solemne protestation, by which they are enioyned to interprete the Scriptures) doth in many things, by her owne confession, waue the Interpretation of the Fathers. It is the testimony of Cardinall *Baronius, Although the most holy Fathers,*

Sanctissimos Patres quos Doctores

thers, whome for their great learning wee rightly terme the Doctors of the Church, were indued aboue others with the grace of Gods holy Spirit, yet the Catholique Roman Church doth not follow them alwayes, and in all things expounding of the Scriptures. Here is an other confeſſion of a great Cardinall, (who was not ignorant of the Articles of his faith, that (notwithſtanding the Trent Decree, and the Popes Bull, the Church did not alwayes follow the expoſition of the Fathers. Now if any ſhall require a reaſon why the Pope and Cardinalls of former ages diſſent from others of theſe later times, in expounding of the Scriptures, Frier *Stella,*

Eccleſia ob illorũ ſublimem eruditionem meritò nominamus, quantũlibet ſpiritus ſancti gratia præaliis imbutos liqueat, in interpretatione ſcripturarũ non ſemper ac in omnibus Catholica Eccleſia ſequitur. Baron. Ann. Tom. 1. ad ann. 34 nu. mar. 213

la, who doth not condemne the Exposition giuen by the ancient Doctors, protesteth, *Hee knoweth full well, that Pygmeis being put vpon Gyants shoulders, doe see further then the Gyants themselues.* But Bishop *Fisher* doth more warily excuse it, and with plausible reasons assure vs, that *Many things, as well in Gospells, as in the rest of the Scriptures, are now more exquisitely discussed by later wits, and more clearely vnderstood, then they haue becn heretofore; eyther by reason that the ycè was not as then broken vnto the Ancients, neither did their age suffice to weigh exactly that whole sea of Scriptures, or because in this most large field of Scriptures, euen after the most*

Benè tamẽ scimus Pygmæos gygãtum humeris impositos plusquã ipsos gygantes videre. Stel. enarrat. in Luc. ca. 10.

Nec cuiquã obscurũ est quin posteriorib⁹ ingeniis multa sint, tam ex Euangeliis quã ex scripturis &c. Roffens. Confut. Assert. Luther. Art. 18.

moſt diligent reapers, ſome eares will remaine to bee gathered, as yet vntouched.

How forcible motiues, theſe reaſons may ſeeme to other men, I will not heere diſpute: ſure I am, they are vaine excuſes for Romane Biſhops and Cardinals, who are bound by their generall Councell, and the Popes Bull, to obey the Expoſition of Fathers, as an Article of their faith.

But admit theſe opinions ſhould bee excuſed for the particular Tenets of ſome priuate men, let vs ſee how faithfully the Popes & Paſtors of theſe latter times haue interpreted the Scriptures, with the vniforme conſent of Fathers.

Moſes

Moſes ſaith, *God made man after his Image:* Pope *Adrian* interpreteth; *therefore Images muſt bee ſet vp in Churches.*

Whit. & Duræus in Camp. 9. Reaſon pag. 269.

Saint *Peter* ſaith, *Behold, here are two ſwords;* Pope *Boniface* concludes: *Therefore the Pope hath power ouer the ſpirituall, and the temporall.*

De obed. & maior vnã ſanctã &c.

Saint *Matthew* ſaith, *Giue not that which is holy vnto dogs.* Mr. *Harding* expounds it: *therfore it is not lawfull for the vulgar people to reade the Scriptures.*

Iewels Defence, p. 32.

Saint *Iohn* ſaith, *There ſhall bee one Fold, and one Sheepherd. Iohannes de Pariſijs* tels vs: *This place cannot bee expounded of Chriſt, but muſt bee taken for ſome Miniſter ruling in his ſtead.*

Fiet vnum ouile et vn⁹ Paſtor quod quidem de Chriſto intelligi non poteſt ſed de aliquo alio miniſtro qui præſit loco eius. Ioh de Par. de pot. Reg & Papali c. 30

The

The Prophet *Dauid* ſaith, *Thou haſt put all things vnder his feet: Antoninus* expounds it: *Thou haſt made all things ſubiect to the Pope, the cattle of the field, that is to ſay, men liuing in the earth: the fiſhes of the ſea, that is to ſay, the ſoules in Purgatory: the fowles of the ayre, that is to ſay, the ſoules of the bleſſed in heauen.* And laſtly, whereas our Sauiour Chriſt witneſſeth of himſelfe: *All power is giuen to me both in heauen and earth. Stephen* Archbiſhop of *Patraca*, applyed it to Pope *Leo* the tenth in the Councell of *Lateran*, in the audience of the Pope himſelfe, who thankfully accepted it, and ſuffered it to bee publiſhed and printed: and as it is right-

Anton. in ſum. part. 3. tit. 22. c. 5. Hæbr. 2.

In Concil. Later. ſub Leo 10. p. 671.

rightly obſerued by learned *Du Moulin*, Pope *Innocent* the third, in his Booke of the Myſteries of the Maſſe; the booke of ſacred Ceremonies, *Durants Rationalls*, *Tolet*, and *Titleman*, and others do moſt ridiculouſly wreſt the Scriptures, altogether different from their right meaning, and the Expoſitions of the Fathers: as for inſtance: The Scripture ſaith, *The Rocke was Chriſt:* therefore ſay they, the Altar muſt bee of ſtone. It is written, *I am the light of the world:* therfore Tapers muſt beſet vpon the Altar: It is written: *Let him kiſſe me with the kiſſes of his mouth:* therefore the Prieſt muſt kiſſe the Altar. It is written: *Thou*

Buckler of faith. pa. 30.

Exod. 33.23

shalt see my back parts: therefore the Priest must turne his backe to the people. It is written: *Wash mee againe,* therefore the Priest must wash his hands twise. It is written, *Put off thy shooes, for this place is holy:* therefore the Bishop *at Masse changeth his hose and shooes.* And lastly, the Pope himselfe, at the time of his coronation, casteth certain copper money amongst the people, vsing the words of *Peter: Siluer and gold haue I none, but that which I haue, I giue thee.*

Lauame amplius. Psal. 51.

Exod. 3.5.

These and the like Expositions doe much resemble the strict order of Monkes, who reading the words in *Matthew, (Hee that taketh not vp his crosse and followeth me,*

Districtissimi Monachorũ sim-

is

is not worthy of mee) made themſelues woodden croſſes, and ſo carried them on their backes continually, cauſing all the world to laugh at them: for howſoeuer they may ſeeme to bee the expoſitions of ſome priuate ſpirits, yet hee that makes oath *in verbo Sacerdotis*, to receiue & expound the Scriptures, with the vniforme conſent of Fathers, and ſhall render ſuch Expoſitions of the Text, can bee no true Catholique: *For whoſoeuer doeth otherwiſe vnderſtand the Scripture* (ſaith *Hierome*) *then the ſenſe of the holy Ghoſt* (*who is the Penman of the Scripture*) *requires, although hee hath not departed from the Church, yet hee may*

plicitèr intelligentes fecerunt ſibi cruces ligneas eaſque ſibi ingiter humeris eir cũferentes, &c. Ioh. de Polemar. orat in Cõcil. Baſil. pag. 385.

Hieron. 24. q 3. cap. Hæreſis.

bee tearmed an heretique. But (as the Fryar ſaid wittily in his Sermon) the trueth which hee preached, was like holy water, which euery one called for apace, yet when the Sexton caſt it on them, they let it fall on their backs: in like manner the Romaniſts ſeemingly call for the Scriptures, they commonly vaunt that they expound and receiue them according to the vniforme conſent of Fathers; but (as *Vincentius Lyrinenſis* ſaid of the heretiques of his time,) *When they ſhall begin not onely to vtter thoſe ſayings, but alſo to expound them, then the bitterneſſe, then the ſowerneſſe and madneſſe is perceiued; then a new deuiſed poyſon will be breathed*

Vbi caperũt illas voces nõ iam proferre ſed etiam exponere non ad &c. Vincẽt. Lyrin. c. 36.

thed out, then are prophane Nouelties diſcloſed, then may you ſee the bounds of the ancient Fathers to bee remooued, the Catholique Faith to bee then butchered, and the doctrine of the Church torne in pieces.

Pope *Pius* the fourth who firſt publiſhed the Articles of the Creed, was not ignorant, that the Scriptures muſt be farre fetched, and hardly ſtrayned, to make them ſpeake for the Trent doctrine: hee well vnderſtood, that it was too generall and ſtrict a tye vpon euery Maſſe Prieſt, to receiue and interpret the Scriptures with the vniforme conſent of Fathers, (knowing well, that many Maſſe Prieſtes

were vtterly ignorant of the Fathers,) and therefore to qualifie the rigour of that oath, adioyned these words to the aforesaid Article; *Also that sacred Scripture, according to that sense which the Mother Church hath holden, (whose right is to iudge of the true sense and interpretation of holy Scripture) I doe admit:* so that by the latter part of the Article, they allow the Fathers to bee interpreters of the Scriptures; and by the first part, they make themselues sole interpreters of the Fathers; to which addition an ignorant Priest will sweare, with a mentall reseruation, that he doeth not receiue nor expound the Scripture, but with

Artic. 2.

with the vniforme consent of Fathers, that is, according to the sense and iudgment of the Roman church: for it is not to bee doubted, but the Church will allow of that sense which is most agreeable to that doctrine, and of that interpretation, (although it bee farre different from the Ancients,) which is most consonant to their Religion, and the rather I incline to this opinion; for that Cardinall *Hosius* doth protest it for a vniversall and Catholike doctrine of his Church. *If a man haue the Interpretation of the Church of Rome, of any place of Scripture, hee hath the very words of God, though he neither know nor vnderstand,*

Si quis habet interpretationē Ecclesiæ Romanæ de loco aliquo Scripturæ, etiamsi nec sciat nec intelle-

gat an & quomodo cũ Scriptura verbũ conueniat, tamen habet ipſiſſimum verbũ Dei. Hoſ. de expreſſo verb. Dei.

whether and how it agreeth with the words of Scripture. Now if it happen that thoſe which are better inſtructed, by comparing of Scriptures and Fathers, doe make a doubt of ſome place of Scripture, which the Church teacheth different from the Fathers, Cardinall *Cuſanus*, by way of preuention, giues him to vnderſtand, that there is *Fides Temporum, a faith that followeth the time: Neither is it any maruell* (ſaith hee) *though the practiſe of the Church expound the Scripture at one time one way, and at an other time another way; for the vnderſtanding or ſenſe of the Scripture runneth with the practiſe, and that ſenſe ſo agreeing*

Non eſt mirũ ſi praxis Eccleſiæ vno tempore interpretetur Scripturam vno modo et alio tẽpore alio modo, nã intellectꝰ currit cum praxi, intellectus enim qui cũ praxi cõcurrit eſt

greeing with the practiſe, is the quickening Spirit; and therefore the Scriptures follow the Church, but contrariwiſe the Church followeth not the Scriptures. This learned Romaniſt tells vs, it is no wonder that the Scripture is at diuers times diuerſly expounded: hee tells vs, the Scripture attends the Churches pleaſure: and laſtly, which is moſt true, hee profeſſeth the Romiſh Church followeth not the Scripture, but the times.

ſpiritus vinificans, ſequuntur ergo ſcripturæ eccleſiam et non è conuerſo. Nich. Cuſan. ad Bohem. Epiſt. 7.

That this Cardinall ſpeaketh truth, I think no Proteſtant doth make a queſtion: but that you may be witnes alſo of the practiſe of theſe times, you ſhall obſerue how fitly theſe men haue

applyed the Scripture to their Church: whereas it is ſaid to *Peter* in a viſion, *Ariſe, kill and eate:* Cardinall *Baronius* being Interpreter, will tell you: *The Pope is Peter, and the Venetians are the meate which muſt bee killed and deuoured.* In like manner, whereas Saint *Paul* ſaith, *Hæreticum deuitâ, Auoyd an heretique:* the ſillie Fryar applies it to times and perſons with this Expoſition: *Hæreticum de-vitâ tolle: kill the heretique*, meaning the Proteſtant: and in this manner according to the times, the ſenſe runneth with the practiſe; or at leaſt wiſe I am ſure, this practiſe runneth with theſe times.

In voto Baronij contrà Venetos.

Eraſm. Encom. Moriæ

Thus

Thus then you haue *Fides Ecclesiæ*, an Expoſition of Scriptures according to the Article of the Romiſh Creed, and *Fides temporum*, an Expoſition ſutable to the times, and their owne doctrine. If therefore we appeale to Scriptures, they account them dumbe Iudges, without the Expoſition of their Church: if we require an Expoſition with the conſent of Fathers, they tell vs we muſt admit that ſenſe which the Church holdeth, whoſe right is to iudge of the true ſenſe of Scriptures: If wee ſhew them, that their Expoſitions are ſenſeleſſe, and diſagreeing from the Ancients; they tell vs the Scriptures may receiue

ceiue different Expoſitions according to the times. And thus they make the Scriptures ſound like Bells, according to their fancies, and violate their oath with a *Saluo Iure*, ſauing a right to the ſenſe and meaning of their owne Church. This way therefore is *Via Deuia*, a *Wandring and By-way*.

It reſteth in the laſt and chiefeſt place, to obſerue the difference bewixt the Church of Rome and vs, touching the intire Canon of Scriptures (for without doubt this is the onely and infallible rule of faith,) and there is a curſe denounced by God himſelfe againſt all thoſe *that adde to his word, or diminiſh ought from it*. It ſhall

Deut.4.2. Reu. 22.18.

ap-

appeare therefore by many pregnant and infallible teſtimonies of our aduerſaries themſelues, that the Canon of Scripture which we profeſſe and beleeue, was the ſame which was taught and declared by Chriſt and his Apoſtles in the firſt age; the ſame which was publiſhed, & generally receiued by the ancient Fathers in ſucceeding ages; the ſame which continued in the boſome of the Romane Church in all ages, till the dayes of *Luther*.

SECT.

Sect. V.

The intire Canon of Scriptures which wee profesſe (without the Apocryphall additions) is confirmed by pregnant teſtimonies in all ages, and moſt of them acknowledged by the Romaniſts themſelues.

IT was the complaint of *Campian* the Ieſuite, that the ancient Canon of Scripture was altered at the comming of *Luther*; and thereupon as a man inraged againſt the *Lutherans*, hee makes this open out-crie: *What incenſed Luthers whelps, to put out of the true Canon of Scripture, Tobias, Eccleſiaſticus,*

Camp. Rat. 1.

cus, and the two bookes of Maccabees? Desperation: for by these heauenly oracles, they are expressely conuinced, as often as they dispute against the defence of Angels, as often as they dispute against Freewill, as often as they dispute against Praying for the dead, as often as they dispute against Praying to the Saints. Surely, if this Romanist had beene as reall in his proofes, as he was vaine glorious in his speeches, he had gone beyond all the Romish Proselytes of our age: for neuer man made greater flourishes with poorer proofes: for it shall appeare, that wee haue published no other Canon of Scripture, then Christ and his Apostles taught, and receiued

ceiued no other then the ancient Fathers declared to be diuinely Canonicall (and thoſe onely Canonicall) none other then the learned Doctors and Profeſſors, intirely preſerued in the boſome of the Roman Church in all ages: ſo that if any curſe be denounced againſt vs, for renouncing doctrines of faith, deduced from Apocryphall Scriptures, I ſay it ſhall appeare by the ſame Decree, they haue layd an *Anathema* vpon Chriſt and his Apoſtles, and haue curſed the ancient Fathers, and the principall members of their owne Church.

In the first age, to *Ann.* 100.

First then wee must obserue, according to Saint *Pauls* testimonie: *Vnto the Iewes were committed the Oracles of God:* these Oracles, as *Gods pledges, were preserued by them,* (saith Cardinall *Tolet*) and according to the number of the *Hebrew* letters, they were diuided into two and twentie Bookes, which is the Canon of Scripture now taught and receiued by the reformed Churches. The other Bookes, (which wee terme *Apocryphall*) were neuer receiued of the Iewes for Canonicall, as *Bellarmine* himselfe doth testifie. This Canon of the Iewes was

Rom. 3. 2. *Factique sunt (Iudæi) depositarii et custodes Eloquiorũ Dei.* Tolet. coment. in Rom. 3. 2.

Bell de verbo Dei lib. 1. cap. 10.

was ſo true and perfect at Chriſts comming, that neither Chriſt, nor any of his Apoſtles complained of it: nay more, they cited many things out of the *Canonicall* Bookes of Scripture, for proofe of their doctrine, with this ſpeciall character, *As it is written:* when as in all the Goſpell of Chriſt, there is not ſo much as one authoritie cited by Chriſt or his Apoſtles, out of the Bookes which we terme *Apocryphall.* This Canon of the Iewes, as it was intirely preſerued by them, and is now receiued by vs, ſo it is likewiſe warranted by Chriſt himſelfe: for Saint *Luke* tells vs, that our Sauiour after his Reſurrection, be-

beginning at Moſes and all the Prophets, expounded in all the Scriptures the things concerning himſelfe; and what hee meant by *all the Scriptures*, hee afterwards expounds in the 44. verſe of the ſame chapter: *Theſe are the words which I ſpeake vnto you, which were written in the Law of Moſes, and in the Prophets, and in the Pſalmes concerning mee*; and hee giues the reaſon in Saint *Luke*; *That all things muſt bee fulfilled which were written in the Law of Moſes, and in the Prophets, and in the Pſalmes concerning me.* Here then is the true Canon of Scripture deliuered, and rightly diuided by Chriſt himſelfe, into three ſeuerall rankes; into the *Law*, the *Pro-*

Luk. 24.27.

Ibid. ver. 44.

Luk. 24.44.

Prophets, and the *Psalmes*, vnder all or any of which rankes the Books which we terme *Apocryphall*, neither are, nor euer were conteined. And this was the constant Tenet of the Primitiue Church, touching the true Canon of the Scriptures in the first Age.

In the second Age, An. 100. *to* 200.

Euseb. hist. Eccles. li. 4 c. 25.

Melito Bishop of *Sardis*] In an Epistle to *Onesimus*, numbreth the Bookes of the Old Testament, wherein hee maketh no mention of *Iudith*, *Tobit*, *Ecclesiasticus*, nor the *Maccabees*: and this is likewise confessed by *Bellarmine*: *Many Ancients*

Bell de verbo Dei. li. 1. cap. 20.

ents (saith he) *as namely Melito, did follow the Hebrew Canon of the Iewes.* And *Eusebius* more plainely tells vs, that *when hee had made diligent search of all the Bookes of Scripture, hee accounted those bookes (which wee terme Apocryphall) to bee reiected from the Canon.*

Cum diligẽter de omnibus explorauerat, omni inuestigatione comperit hos libros esse à veteris Testaméti Canone resiciendos. Eus. li. 4. ca. 26.

In the third Age.
An. 200. *to* 300.

Origen] in his Exposition vpon the first *Psalme*, saith; *We may not be ignorant, there are two and twentie books of the Old Testament after the Hebrewes, which is the number of the letters among them.* This is likewise witnessed by *Eusebius*, that *as Origen receiued*

Euseb. lib. 6 cap. 18.

receiued the Canon of the Iewes, so likewise he reiected those sixe bookes which wee terme Apocryphall with the Iewes.

In the fourth Age, An. 300. to 400.

Hilary Bishop of *Poictiers*] tells vs, *The Law of the Olde Testament is contained in two and twentie bookes, according to the number of the Hebrew letters.* And there he tells vs further, *how they are disposed, and put in order according to the tradition of the Ancients,* (in this manner) *There are fiue bookes of Moses, Iosuah is the sixt, the Iudges and Ruth the seuenth, the first and second of Kings the eight, the third and fourth of Kings the ninth, the*

In viginti duos libros lex Testamẽti veteris deputetur, vt cum literarũ numero conuenirent: qui ita secundũ Traditiones veterũ deputantur: vt Mosi sint libri quinq; Iesu Naue sextus, Iu-

the two bookes of Chronicles the tenth, Esdras the eleuenth, Psalmes the twelfth, Solomons Prouerbes, Ecclesiastes, Canticles, 13. 14. 15. the twelue Prophets the sixteenth, Esay, Ieremy with the Lamentations, Daniel, Ezechiel, Iob and Hester, doe make vp the number of 22. bookes.

Cyril of *Hierusalem*] giues the like lesson to the Reader. *Peruse the two and twentie bookes, but meddle not with the Apocrypha; meditate diligently vpon those Scriptures, which the Church doth confidently reade, and vse no other.*

Athanasius] tells vs, *The Christians had at that time a definite number of bookes comprehended in a Canon, and of that*

dicum & Ruth septimum, &c. Hilar. in Prolog. in Psal explanationem.

Veteris Testamenti libros meditare duos et viginti. Tu itaq, cum sis filius Ecclesiæ non transgrediaris illius terminos. Cyril. Catech. 4.

Sunt itaque Canonici veteris Testamenti libri 22. literis

that Canon touching the Olde Testament, they were twentie two bookes, equall to the number of the Hebrew letters: and as touching the *Apocryphall* books, as namely, the book of *Wisedome, Maccabees,* and the rest, *libri non sunt Canonici; they are read onely to the Catechumens, but are not Canonicall.* This testimony is so true, that *Canus* confesseth, hee *was not onely* of our opinion, but also *drew many Diuines after him to this opinion.*

Eusebius Bishop of *Cæsarea*] saith; *The Hebrew Historie of the Maccabees, reckons from thence, the raigne of the Grecians; but those bookes are not receiued among the diuine*

Hebraicis numero pares, præter istos autem sunt adhuc alii eiusdem veteris instrumenti libri nō sunt Canonici, qui Catechumenis tantum leguntur Sapientia Solomonis &c. Athanas in Synops. *Nec ab hac sententia alienus fuit Damascen⁹ et Athanasius, quos Theologi multi secuti sunt.* Canus loc. Theol. lib. 2. ca. 10. Euse. Chro. li. 2. ex Hier. versione. *Eusebio atq; reliquis licuit aliquando dubitare.* Can. lib. 2. ca. 10.

Scrip-

Scriptures. This Authour is likewise *acknowledged* in this Tenet to be ours.

Ruffinus] as some say *Cyprian*, in reciting the Canon of the Scripture, testifies the like in this age; *These be the bookes which our Fathers haue included within the Canon, out of which they would haue the assertions of our faith to appeare: but yet wee must know, that there bee also other bookes, which are not Canonicall, but are called of our Ancestors, Ecclesiasticall; as is the Wisedome of Solomon, Ecclesiasticus, Tobias, Iudith; and the bookes of Maccabees: all which they will indeed haue to bee read in the Church, but not to bee alledged for confirmation of faith.* *Bellarmine* confesseth (with Vs)

Haec sunt quæ Patres intra Canonem conclusérunt, ex quibus fidei nostræ assertiones confirmare voluerunt; sciendũ tamen est, quòd & alij libri sint qui nõ sunt Canonici, sed Ecclesiastici à maioribus appellati sunt vt sapientia Solomonis & alia Sapientia quæ dicitur filij Syrach, eiusdem ordinis est liber Tobiæ, et Iudith, et Machabæorum libri—quæ

omnia legi quidē in Ecclesiis voluerunt, nō tamē præsumpserunt ad authoritatem ea in fidei confirmandam.

Ruffinus. Cypr. in explic. symb. Bellarm. de verbo Dei lib. 1. cap. 20.

Quod verò Ruffinus asserit ex patrum Traditione eos libros à canone excindendos pace Lectoris dictum sit, patrum traditiones ignorauit. Can. lib. 2. c. 11.

Sicut Iudith et Tobiæ, & Machabæorum libros legit

that *Ruffinus* did follow the Hebrewe Canon: but his fellow *Canus* is not contented with such a moderate confession, but returnes this answere, *Although Ruffinus did affirme, that the bookes of Maccabees were to bee rejected by the tradition of the Fathers, yet by the Readers leaue hee was ignorant of that Tradition.*

Saint *Hierome* is our witnesse: *As the Church readeth Iudith, Tobias, and the Maccabees, but receiueth them not for Canonicall Scriptures: so these two bookes (namely) the Wisedome of Solomon, and Iesus the sonne of Syrach, doth the Church reade for the edification of the people, not to confirme thereby the authoritie of any*

do-

doctrine in the Church. This is likewise confessed by *Bellarmine*, *I admit* (saith hee) *that Hierome was of that opinion, because as yet in those dayes a generall Councell had decreed nothing touching those bookes, except the booke of Iudith, which Hierom afterwards receiued.*

Gregory Nazianzen writing to *Seleucus*, promiseth him, that he will shew him a catalogue of the Canonicall bookes, and accordingly beginning from *Genesis*, cites the bookes in order to *Malachie*, the last of the Prophets. This authoritie in our behalfe is likewise confessed by *Iacobus Billius*, a Romanist in his Commentary vpon those verses, but

Ecclesia, sed eos inter Canonicas scripturas non recipit, sic et hac duo volumina sapientiæ Salomonis et Syrach legit ad ædificationē plebis non ad authoritatē dogmatum cōfirmandum. In Præfat. lib. Solōm.

Admitto Hieronymū ea fuisse opinione quia nondū generale Cōcilium de his libris aliquid statuerat, &c. Bell. de verbo Dei lib. 1. cap. 10.

Ipse ergo sacræ Codicis

hee excuseth him in this manner, *That hee omitted other bookes, as namely Iudith, the Maccabees, &c. of which notwithstanding to make a doubt in these dayes, would bee accounted a wicked thing: but before they were generally receiued of the Church, it was no sinne not to admit them amongst the number of Canonicall Scriptures.*

The Councell of Laodicea] *Wee ought to reade onely the bookes of the Old and New Testament: and in that* 59. *Canon*, the Councell recites onely those Canonicall Bookes of Scripture which we allowe; and the Canons of this Councell are confirmed by the sixt Generall *Councell in Trullo*; and *Binius* him-

plaudam tibi, Omnes libellos &c. vltimũ nomen duplex cui est Angelum Malachiam. Greg. Naz. Carl. Iamb. ad Seleucũ Iamb. 3. *De quib' tamen nunc dubitare nefas est, antequam autẽ ab Ecclesiâ cõmuni cõsensu recepti essent, nihil praeculi fuit eos in Canonicorũ numerũ ac sedẽ minimè admittere.* Iacob. Bill. in Iam. 3. Nazian. *Non oportet libros qui sunt*

himselfe confesseth, that *the booke of Iudith, by the authoritie of this Councell, is rejected amongst the Apocrypha.* And this was the constant opinion of the Primitiue Church, touching the intire rule of Scripture in the fourth Age.

extrà Canonem legere nisi solos Canonicos Noui et Veteris Testamenti Concil. Laod. Can. 59. Can. 2. *Liber Iudith authoritate huius Prouincialis Concilii inter Apocryphos reiicitur.* Binius in Concil. Rom. sub Sylu. 1. Not.

In the fifth Age, *An.* 400. *to* 500.

Epiphanius] after he had reckoned vp the Canon of two and twentie Bookes, censureth the Bookes of *Wisedome*, and *Ecclesiasticus*, in these words: *They are fit and profitable, but not reckoned amongst those bookes which are*

Vtiles quidem sunt et cõmodi sed in numerũ receptorum non referũtur quare nequit in Aaron, nec; in Testamenti Ar-

receiued by our Church, and therefore were neither layd vp with Aaron, nor in the Arke of the new Testament.

Saint *Austen*] *Although there may something bee found in the books of Maccabees meet for this order of writing, and worthy to bee ioyned with the number of Miracles, yet we will not weary our selues with any care thereof, for that we haue intended onely to touch a short rehearsall of the miracles conteined in the diuine Canon;* And for a further explanation of the true Canon, different from the Apocryphall Scriptures, he tells vs, *This reckoning is not found in the holy Scriptures that are called Canonicall, but in certaine other bookes, amongst whic*

cam reposîti sunt. Epiph. li. de Mens. & Ponder.

In Machabæorũ libris etsi aliquid Mirabilium numero inserendũ conueniens fuisse ordini inuentatur, de hâc tamẽ nullâ curâ fatigabimur quia tantũ agere proposuimus vt de Diuini Canonis Mirabilibus exiguâ expositionem tãgeremus. Aug. de Mirab. sacræ Scrip. l. 2. c. 34.

Hæc suppu-

tatio non in

which are the bookes of the Maccabees. And as concerning the authoritie of these bookes, when it was obiected against him, that *Razis* killed himselfe, and therefore it was lawfull by the Scripture for a man to kill himselfe: amongst other answeres hee returnes this for one; *The Iewes doe not esteeme this Scripture called the Maccabees, in such sort, as the Law, the Prophets, and the Psalmes, to which Christ giueth testimony, as to them that beare that witnesse of him, saying, It behoued that all these things should be fulfilled that are written of mee in the Law, the Prophets, and the Psalmes: but it is receiued of the Church not vnprofitably, so that it bee read*

Scripturis sanctis quæ appellantur Canonicæ, sed in aliis inuenitur, in quibus sunt et Machabæorũ libri. De civ. Dei l. 18. c. 36.

Scriptura quæ appellatur Machabæorum recepta est ab Ecclesia non inutiliter si sobriè legatur: nec audiatur maximè propter illos Machabæos qui pro Dei lege indigna

perpessa sunt. Aug. contra Secundū Ep. Gaud. li. 2. c. 23.

and heard with sobrietie, especially because of these Maccabees, which indured grieuous persecutions for the Lawe of God.

In the sixth Age,
An. 500. *to* 600.

Quarehi libri nō inter Canonicas Scripturas currunt. M. Quoniam apud Hebreos quoq; super hac differentia recipiebantur sicut Hier. cateriq; testātur. Iun. de part. diuinæ legis lib. 1. cap. 3. *Sūpratereà alii quidem libri vt Sapientia Salomonis, liber*

Iunilius Bishop of *Africa*] excludeth from the Canonicall bookes, *Iudith*, the *Maccabees*, and the booke of *Wisedome*: and concerning them, he puts this question, and resolues it: *Why are not these books inserted amongst the Canonicall Scriptures? Because* (saith he) *the Iewes did make a difference of them, as S. Hierom and others doe testifie.*

Isidore] is a witnes, that our doctrine was professed in the

the church in his daies: *there are other bookes, as namely, the Wisdom of Solomon, the book of Iesus the son of Syrach, the books of Iudith, and Tobias, and the Maccabees, which are read, but not written in the Canon.*

In the seuenth Age, An. 600. *to* 700.

Gregory the *Great*] did account the bookes of *Maccabees Apocryphall: Wee doe not amisse* (saith hee) *if wee produce a testimony out of the bookes of Maccabees, though not Canonicall, yet pubished for the instruction of the Church!* This is witnessed also by *Catharinus* their own *Scholeman: Gregory* (saith hee) *led as I conceiue, by the authoritie*

Iesu filii Syrath, et lib. Iudith et Tobiæ, et libri Machabæor. qui leguntur quidē sed nō scribūtur in canone. Isid. Præmot. Elucid. de script. & Scripturis sac. c. 6 & 7.

De qua re non inordinate agimus si ex libris licet nō Canonicis, sed tamē ad ædificationē ecclesiæ editis testimonium proferimus. In Iob. lib. 19. cap. 13. *B. Gregorii authoritate vt opinor Hier. motus*

of Saint Hierome, did seeme to graunt, that those bookes were not Canonicall, although hee produced testimonies out of them. But learned Occham more plainely declares his opinion touching Gregorie; According to Gregories doctrine (saith hee) the booke of Iudith, Tobias, the Maccabees, Ecclesiasticus, and the booke of Wisedome, are not to bee receiued for the confirmation of any doctrine of faith.

In the eighth Age,
An. 700. *to* 800.

Damascene] who was canonized a Saint, for his seruice at the 2d. Councell of Nice, tells vs, it is *operæ pretium, &c.* worth our paines, to search-

tudetur cēcedere illos non esse Canonicos: cum tamen de iis producat testimonia. Cathar. opusc. de hb. Canonicis. *Secundum Greg. in Moralibus liber Iudith, Tob. et Machabeorū, Eccles. atq; lib. Sapientiæ non sūt recipiēdi ad cōfirmādū aliquid de fide.* Occ. Dial. part 3 tract. 1. l. 3. c. 16.

search and know, that there are two and twentie bookes of Canonicall Scripture, and as touching the Apocryphall, hee termes them, δ' ἀπόκρυφοι μὲν καὶ νόθοι, they are full of vertuous instructions, but are not numbred amongst the Prophets, neither were they layd vp in the Arke. This Author is confessed to bee ours in this poynt: insomuch as *Canus* professeth, that *Damascene* and *Athanasius* were of his opinion, and were followed in this by many *Diuines*.

ἱστέον ὅτι οἱ εἴκοσι, καὶ δυὸ βίβλοι εἰσὶν αἱ πάλαι τῶν Ἑβραίων ἀκουόμεναι, καὶ ἐν τῇ κιβωτῷ ἐναποκείμεναι. Damasc. Orth. fid. l. 4. c. 18.

Nec ab hac sententia alienum fuit Damascen. quos Theologi multi secuti sunt. Canus loc. Theol. lib. 2. cap. 10.

In the ninth Age, An. 800. to 900.

Nisephorus, Patriarch of *Constantinople*] gives vs to vnderstand, that *the bookes of the*

Οὗτοι [illegible] λαιᾶς διαθήκης

λὰ (κϛ.) Niceph. Patr. C. P. Canon. Script. in operibus Pithei.

In libro Iesu filii Syrach hæc præfata sententia legitur quæ libru B. Hier. atq; Isidor. inter Apocphy. (id est) dubias scripturas deputatu esse absq; dubitatione testatur. Qui etiã liber non tẽpore Prophetarũ sed sacerdotum sub Simone Pont. Max. regnãte Ptolemæo Euergete cõscriptus est. Adv. Rufin. Lib. 1. col. 941

the Old Testament were twenty and two. And in treating of the *Apocryphall* bookes, hee mentioneth in particular, the books of *Maccabees*, the *Wisdome of Solomon*, *Ester*, *Iudith*, *Susanna*, *Tobit*.

Alcuinus, Abbot of Saint *Martins* at *Tours* in *France*, writing against *Elipantus*, Bishop of *Tolledo*, tells him, that hee *urged authorities out of the booke of Iesus the sonne of Syrach: but* (saith hee) *Saint Hierome did testifie, that without question it was to bee reputed amongst the Apocryphall and doubtfull bookes*; and withall addeth: *This booke was not written in the time of the Prophets, but under the raigne of Ptolomey, and Simon the high Priest.*

In

In the tenth Age,
An 900. *to* 1000.

Aelfrick Abbot of *Malmſbury*] in his Saxon treatie of the old Teſtament, tells vs, *There are two bookes more placed with Solomons workes, as if he had made them, which for likeneſſe of ſtile, and profitable vſe, haue gone for his, but Ieſus the ſonne of Syrach compoſed them: one is called* Liber Sapientiæ, *the booke of Wiſedome; and the other Eccleſiaſticus, very large bookes, and read in the Church of long cuſtome, for much good inſtruction: amongſt theſe bookes the Church hath accuſtomed to place two other, tending to the glory of God, and intituled,* Maccabeorum, *I haue turned*

Ælfrick of the old Teſtament, pa. 17. 22. 23.

turned them into English, and so reade them you may if you please, for your owne instruction.

In the eleuenth Age,

An. 1000. *to* 1100.

Petrus Cluniacensis] after the recitall of the Canonicall bookes, saith, *There are besides the authenticall bookes, sixe others not to be rejected, as namely, Iudith, Tobias, Wisedome, Ecclesiasticus, and the two bookes of Maccabees, which though they attaine not to the high dignitie of the former, yet they are receiued of the Church, as containing necessary and profitable doctrine.*

De author. veter. Test. Epist. contr Petro Busianos.

In

In the twelfth Age,
An. 1100. *to* 1200.

Hugo de Sancto Victore] *All the Canonicall bookes of the Olde Testament, are twentie two: there are other bookes also, (as namely) the Wisedome of Solomon, the booke of Iesus the sonne of Syrach, the bookes of Iudith, Tobias, and the Maccabees, which are read, but not written in the Canon.*

Richardus de S. Victore] was liuing at this time, and hath the same words, *All the bookes are twenty two: there are other bookes also, (as namely) the booke of Wisedome and Maccabees, and which are read in the Church, but not written in the Canon.*

In

Omnes ergo simul numero 22, sunt praterea alii quidē libri vt Sapientia Solomonis, liber Iesu filii Syrach, et liber Iudith, et Tob. et libri Machab qui leguntur quidem sed non scribuntur in Canone. Hugo de S. Vict. Prœno. Elucid de scrip. et scrip sacris. ca. 6. & cap 7. *Omnes sunt numero 22 sūt praterea et alii libri vt sapientia &c.* Rich. Except li. 2. cap. 9.

In the thirteenth Age, *An.* 1200. *to* 1300.

Hugo in Prologum Galeatum.

Hugo Cardinalis] ſpeaking of the bookes reiected by vs, ſaith, *Theſe bookes are not receiued by the Church for proofe of doctrine, but for information of manners.* And in his Preface to *Tobias* (hee ſaith) *they are not accounted amongſt the Canonicall Scriptures.*

Prolog. in Tobiam.

Bonauenture] in his Preface before the Expoſition of the *Pſalter*, ſheweth which are the Canonicall bookes of Scripture: and paſſing by the bookes of the New Teſtament, hee reckoneth all thoſe, and thoſe onely that *Hierome* doth, ſorting them into their ſeuerall rankes

rankes and orders as the *Hebrewes* doe.

In the fourteenth Age, *An.* 1300. *to* 1400.

Gul. Occham] ſaith, *According to Hierome in his Prologue before the booke of Proverbs; and Gregory in his Moralls, the bookes of Iudith, Tobias, and the Maccabees, Eccleſiaſticus, and the booke of Wiſdome, are not to bee receiued for confirmation of any matter of faith: ſo alſo it readeth thoſe two volumes of Eccleſiaſticus, and Wiſedome, for the edification of the people, but not for confirmation of poynts of faith and religion.*

Occham Dial. part. 3 Tract. 1. li. 3. cap. 16.

Nicholas Lyra] *After that (by the aſsiſtance of God) I haue han-*

Poſtquam auxiliante Deo ſcripſi ſuper libros

handled the Canonicall bookes of Scripture, beginning from Geneſis, and proceeding to the end of the Apocalypſe; being confident of the ſame ayde and aſsistance, I purpoſe to write of thoſe bookes, which are not in the Canon, as namely the booke of Wiſedome, Eccleſiaſticus, Iudith, Tobias, and the bookes of Maccabees. This Author is ſo truely ours in this poynt, that *Picus Mirandula* profeſſeth, *Lyra* ſaith, *Neither the bookes of Tobit, nor Iudith, nor the Maccabees, nor Wiſedome, nor Eccleſiaſticus, nor Baruch, nor the laſt bookes of Eſdras, are to bee reckoned in the Canon; but notwithſtanding they are receiued of the Church, and are read for rectifying of manners, although their*

ſacra ſcriptura Canonicos, alios intēdo ſcribere qui non ſunt de Canone, ſcil. liber Sapientiæ, Eccluſ. Iudith, Tobiæ, et libri Machabæorum. In Præfat. Tobiæ.

Nicholas Lyra in prafatione in librū Tobiæ dicit, neque eum, neque Iudith, neq; Machabæorum, neque Sapientiæ, neq; Eccleſiaſticū, neque Baruch neq; vltimos Eſdræ in

their authoritie is of lesse account for proofe of those things which are in controuersie.

Canone haberi, recipi tamen in Ecclesiâ, legiq; ad moneri informandos, quanquem eorum authoritas ad probanda ea quæ in contentionem veniunt minùs idonea reputetur. Ioh. Fr. Pic. Mirand. Theorem. 5.

In the fifteenth Age, An. 1400. *to* 1500.

Alphonsus Tostatus] giues his voyce with the reformed Churches. *Although* (saith hee) *the bookes* (*in question*) *bee receiued of the Church, yet are they not of any solid authoritie; and therefore they are improfitable to proue, and confirme those things which are called in question, according to Saint Hierom.*

Quanquam isti libri ab Ecclesiâ recipiantur nullius authoritatis solida sunt, ideò ad confirmandũ et probandũ ea quæ in dubium venerint inutiles sunt &c Tost. præf. in lib. Paralip. q. 2. *Deniq; liber iste non est*

Dionysius Carthusianus] in writing vpon *Ecclesiasticus*, (saith)

(faith) *That booke is not of the Canon, (that is) amongst the Canonicall Scriptures, although there bee no doubt made of the trueth of that booke.* This is confeſſed likewiſe by our aduerſaries: *Dyoniſius Carthuſianus, and Lyra, doe not denie the Hiſtorie of Suſanna to bee true, but they denie the bookes of Iudith, Tobit, and the Maccabees do appertaine to the canonicall Scriptures.*

de Canone id eſt inter Scripturas Canonicas cõputandus, quamuis de eius veritate non dubitatur. Dyoniſ. Carth. prolog. in Eccleſiaſt. Perer. in Dan. lib. 16. p. 742.

Thomas Waldenſis] cites out of *Hierome*, the Canon of the olde Teſtament in theſe words, *As there are twentie two letters, by which we write in Hebrew all that wee ſpeake, ſo there are accounted twentie two bookes, by which as letters, wee are inſtructed in the doctrine of God;* and with-

Ita 22 volumina ſupputãtur quib' quaſi literis et exordiis in Dei doctrina &c. Wald. doct. fidei lib. 2. art. 2. circa initium. Anton. par. 3. tit. 18. ca. 6. juxt. finẽ.

all

all addeth, that *the whole Canonicall Scripture is conteined in the two and twentie bookes.*

Antoninus] tells vs, that *Aquinas*, and *Nicholas de Lyra* say, *the Apocryphall bookes reiected by the Hebrewes, are not of that authoritie that a man may argue from their sayings as efficaciously touching poynts of faith, as from other writings of the sacred Scriptures; and therefore happily they haue such authoritie as the sayings of holy Fathers, which are approued by the Church*, but not as the Canonical Scriptures themselues.

Dicit Thomas 2.2. Nichol de Lyra super Tobiam, scil. *isti non sunt tanta authoritatis quòd ex dictis eorum posset efficaciter argumentari, in his quæ sunt fidei, sicut ex aliis libris sacræ scripturæ, vndè fortè habent authoritatẽ talem qualẽ habent dicta sanctorum Doctorum approbato ab Eccesia.*

In

In the ſixteenth Age, An. 1500. *to* 1600.

Cardinall *Cajetan*] tells vs, *The bookes in queſtion betwixt vs* (as namely) *Iudith, Tobit, the Maccabees, the books of Wiſedome, and Eccleſiaſticus, are reckoned by Hierome amongſt the Apocryphall books; neither be thou troubled,* (ſaith hee) *O Nouice, if elſewhere you finde theſe bookes reckoned amongſt the Canonicall Scriptures, both by ſacred Councells, or by the holy Doctors of the Church, for they are to bee reduced to the rule of Hierome, that thoſe bookes may not bee accounted Canonicall, that is, to regulate our faith, but they may bee termed Canonicall for the edification of the faithfull.* This

Reliqui, viz. Iudith, Tobiæ, Machabeorũ libri, cũ Sapientia et Eccleſiaſtico à Diuo Hier. inter Apocrypha lccãtur. Nec turberis (Nouitie) ſi alicubi reperias libros iſtos inter Canonicos ſupputari vel in ſacris Cõciliis, vel in ſacris doctoribus Nã ad Hieronymi lineam reducenda ſunt, tã verba Conciliorum quam Doctorũ, ſic

This testimony of *Cajetan*, against the Tenet of the Church of Rome, fully agrees with vs, in so much that *Ambrosius Catharinus*, a Romanist professeth, that *Cajetan* in this point *committed almost as many sinnes as hee deliuered words*. And his fellow *Canus* protesteth, that *hee is ashamed, that a man otherwise ingenious and learned, and a godly pillar of their Church, should so much degenerate from the learned professors of the Romane Faith, that when all Writers agree, that the name of Canonicall is sacred and diuine, onely Cajetan should say the Bishops and Councels did otherwise vnderstand it.* And for a conclusion, *Arias Montanus*, in his Edition of the

vt libri isti non sint Canonici, id est regulares ad firmandum ea quæ sunt fidei, possunt tamen dici Canonici, id est regulares ad ædificationē Fidelium. Caiet. in fine com. Hist. veter. Testament.

Inhmius vero confirmatione argumenti Ambrosius Catharinus, Caietanum affirmat tot peccata admisisse, quot verba penè effudit. Can lib. 2. cap. 11.

the Bible, tells vs; *there are added to that Edition bookes writen in Greeke*, (as namely, *Toby, Iudith, Hester*, the *Booke of Wisedome*, *Ecclesiasticus*, *Baruch*, the *Additions to Daniel*, and the *two bookes of Maccabees*) *the which bookes* (saieth hee) *the Orthodoxe Church following the Hebrew Canon, reckons amongst the Apocrypha.* And thus by our aduersaries owne confessions, the true and Orthodox Church did reiect those Apocryphall bookes which our Church refuseth, which the Trent Councell allowes at this day for Canonicall. And thus briefly I haue produced a Catalogue of ancient Fathers, and moderne Writers in the Romane

Acceſſerunt et huic Editioni libri Græcè ſcripti quos Eccleſia Orthodoxa Hebræorum Canonem ſecuta inter Apochryphos recenſet. Arias Mon. in the Frontiſpice of the Bible Edit. Antwerp. ex Offic. Plant. Ann. 1584.

mane Church, who haue witneſſed with vs the ſame Canon of Scripture which wee profeſſe at this day, whereby I haue giuen you a taſte of that challenge, (which God willing I purpoſe heereafter to make good in the principal points of our Religion) that our Church and doctrine hath continued Viſible in all ages, euen to the dayes of *Luther*.

Sect. VI.

Our Aduerſaries pretences from the authorities of Fathers, and Councels, to prooue the Apocryphall bookes Canonicall, anſwered.

THe former Teſtimonies are ſo true, and pregnant in our behalfe, that our learned aduerſaries are inforced to confeſſe, that moſt of thoſe Authours did reiect the bookes in queſtion for Apocryphall. To ſay nothing of the *Trent Anathema*, layd vpon thoſe reuerend Fathers, and learned Doctors, of the ancient and modern Churches

Churches, who reiected thoſe bookes in all ages; let vs weigh their chiefeſt reaſons and arguments for defence of their cauſe, and it will appeare, there are no ſolid and certaine authorities, to proue the *Apocryphall* books in queſtion for canonicall: To inſtance in particulars: *Bellarmine* ſaith, the booke of *Iudith was held by Hierome for Canonicall*; and withall pretended this reaſon for it, *This booke hath a ſingular teſtimony from the famous and firſt generall Councell of Nice.* It is true, that both contending parties ſubſcribe to this firſt and beſt Councell of *Nice*; but I pray where is that Canon to be found? and ſure I am

Bell. lib. 1. de verbo Dei c. 12.

there is no ſuch teſtimony extant, as is pretended by the Cardinall: nay more, *Salmeron* his fellow Ieſuite proteſteth, *Saint Hierome affirmed the booke of Iudith Apocryphall.* And *Acoſta* the Ieſuite profeſſeth, *(è Canone exemit)* hee exempted it out of the Canon: and as touching the Councell of *Nice*, their owne *Lindanus* proclaimeth, that this aſſertion giues him great cauſe of doubting: for if the *Nicene Councell did anciently reckon the booke of Iudith in the Canon, why did not the Councell of Laodicea reckon it? why did not Nazianzene make mention of it? what meant hee to ſay, the Church at that time did reade the*

Aſſeruit eſſe Apocryphũ. Salm. Com. in Hebr. diſp. 2. Acoſt. lib 2. de Chriſto Reuel c. 13. *Quod mihi dubitantio ſuſpicionem ſubindicare videtur, nã Nicena Synodus olim hunc librũ in Canonem redegerat cur annis 80 poſt non accenſet eum Synodꝰ Laodicena? cur Nazianzenus, ei unus meminit? quid ſibi vult quod idem &c.* Lind. Panopl lib. 3. cap. 3.

the bookes of Iudith, Tobie, and the Maccabees, but did not receiue them amongst the Canonicall Scriptures.

Againe, looke vpon the Councell of *Laodicea*, called in the yeare 364, there you ſhall finde the booke of *Iudith*, by the teſtimony of *Binius* himſelfe, reiected for *Apocryphall*, and this Councell is confirmed by the ſecond Canon, of the *ſixt* Generall Councell of *Trullo*; which the Fathers of that Councell would neuer haue done, if the firſt Generall Councell of *Nice* had decreed the contrary.

Bin. Not. in Concil. Rom ſub Syluest.

I proceed to the examination of the chiefeſt ground and principall cauſe of their Trent Decree; The third

Councell of *Carthage*, called in the time of *Siricius* Bishop of Rome, about the yeere 399, touching the Apocryphall bookes, makes this declaration; *It pleaseth vs, that nothing be read in the Church, besides the Canonicall Scriptures:* and there they publish for the Canonicall bookes, *Tobie, Iudith, Hester, Esdras, and the two bookes of Maccabees:* And to this Councell (say the Romanists) Saint *Austen* subscribed. This testimony I confesse, is extant in the 47. *Canon* of this Councell; but giue mee leaue to tell you, the Church of Rome doth not generally avowe that Canon of that Councell. It is the confession of Cardinall

Placuit vt praeter scripturas Canonicas nihil in Ecclesiâ legatur sub nomine diuinarum scripturarũ: sunt autem Canonica Scriptura, Tobias, Iudith, Hester, Esdra libri duo Machabeorũ libri duo. Conc. Carth. 3. circa tempora Syricij Canone 47.

dinall *Baronius*; *Haud omnes, &c. Not all the Canons of this Councell are established, but they are allowed in diuers other Councels of Carthage, as namely, that Canon wherein the number of sacred bookes were defined.* And *Binius* the publisher of the Councells, makes the like acknowledgment, that the 50 *Canons, which were intituled to that Councell, were not all confirmed by it, but by other Councells of Carthage, (as namely) the* 47 *Canon:* and that which argues suspition of a forged *Canon*, the bookes of *Maccabees*, which are inserted in the Latine copie of that Councell, are not to bee found in all, or any of the ancient Greeke copies or

Haudomnes Canones in hâc Synodo sancits probantur, sed diuersis aliis cõciliis Carthaginensibus, vt inter alios iste, quo sacrorũ librorũ certus numer⁹ definitur. Baron. An. 397. nũ. 46.

Canones 50. *quorũ tituli hîc assignãtur non omnes in hâc Synodo, sed diuersis aliis cõciliis Carthaginẽsib⁹ sanciti probãtur inter alios* 19. 30. *et* 47. which last Canon is the Canõ in question. Bin. in Cõcil. Carth. 3.

Manuſcripts. Neither is this Councell of that authoritie as the Romaniſts themſelues pretend: for when our learned Proteſtants doe otherwiſe produce this Councell againſt the head of their Church, *Bellarmine* makes anſwere, *This Prouinciall Councell ought not to bind the Biſhop of Rome, nor the Biſhops of other Prouinces.* If wee oppoſe againſt it the Councell of *Laodicea*, which decreed thoſe bookes for Apocryphall: *Bellarmine* makes anſwere, *The Councell of Carthage is of greater authoritie then that of Laodicea, becauſe it is later, and becauſe it was Nationall; but the Councell of Laodicea was prouinciall.* In the one place, when

Hic Canon Carthaginenſis Concilii extat in collectione Canonũ Creſconii Africani Epiſcopi nondũ edita ſed ibi Machabeorũ libri non recenſentur ne in omnib⁹ Græcis codicibus editis, & Mſs. Chriſt. Iuſtellus obſeru. & Not. in Cod. Canonũ Eccle. Africanæ. Bell. de Roman. Pont. lib. 2. ca. 31. Quintum. Bell. de Cõcil. author. lib. 2. cap 8. Decimo.

when it ſeemingly makes for him, hee termes it a *Nationall* Councell, in the other, when it plainely makes againſt him, hee termes it *Prouinciall.* But, *Oportet eſſe memorem*, Falſehood had need haue a good memory. It is vſuall with *Bellarmine*, with *Canus*, with *Coſterus*, and the beſt learned Romaniſts, to excuſe, Saint *Hierome*, Saint *Auſten*, Saint *Gregorie*, and many others, which denied the *Apocrypha* for part of the diuine Canon, with this generall Anſwere: *It was no ſinne, no hereſie in them to reiect thoſe bookes, becauſe no Generall Councell in their dayes had decreed any thing touching them.* If therefore no Generall

Bell. de verbo Dei lib. 1. cap. 10.

Councell had decreed the true Canon of Scripture in their dayes, how comes it to passe, that *Bellarmine* cites the Councell of *Nice* for the booke of *Iudith?* Why doe the Romanists claime the antiquitie of their Canon from the Councell of *Carthage?* Why doe they professe in honor of that Councell, that it was generally receiued, and that S. *Austen* subscribed to it: when as that Canon touching the Apocryphal Scriptures was not decreed, nor confirmed by that Councell by their owne confessions? But admit the Councell of *Carthage* had decreed it, yet can any man proone that the Church at that time did receiue

ceiue the bookes of *Iudith*, of *Hester*, of the *Maccabees*, and the rest, for the rule of faith? Shall we thinke that Saint *Austen* maintained the Canon of Scriptures contrary to Saint *Hierom?* must wee beleeue that the Councell of *Carthage*, within lesse then thirtie yeeres did decree contrary to the Councell of *Laodicea?* nay more, is it so much as probable, that both those Councells should bee confirmed by one and the same generall Councell of *Trullo*; and yet one should decree a contrary Canon of Faith against the other? And as touching Saint *Austens* subscription to that Councell, it is a sufficient allegation against it, that

that the 47 Canon was neuer decreed in that Councell; and the rather it appeares by this, for that S^t. *Austen* did not allowe the booke of *Iudith*, of *Wisdome*, of *Ecclesiasticus*, and the *Maccabees* for Canonicall, (all which are expressely decreed in the Councell of *Carthage* for Canonicall.) Touching the booke of *Iudith*, he tells vs, *the Iewes neuer receiued it in to the Canon of Scriptures*; & withal there he professeth, that the *Canon of the Iewes was most authentical.* Touching the bookes of *Wisedome* and *Ecclesiasticus*, hee tells vs, *Solomon was a Prophet, as his workes* (namely) *the Prouerbes, the Canticles, and Ecclesiastes doe witnesse, all which*

St. Aug. de Ciuit. Dei. lib. 18. c. 26. & l. 17. c. 20

which are Canonicall, but Ecclesiasticus, and the booke of Wisedome, were onely called his for some likenesse of stile: but all the learned affirme them none of his: yet the Westerne Churches held them anciently of great authoritie. And lastly, touching the bookes of *Maccabees*, hee declareth by pregnant and seuerall reasons, that they are Apocryphall; First, by way of distinction hee tells vs, this reckoning is not found in the Canonicall Scriptures, but in other bookes, which the Church receiueth for Canonicall Secondly, hee tells vs, they are accounted Canonicall for the suffering of holy Martyrs; whereas the Canonicall bookes are simply

Auguſt. de Ciuit. Dei. lib. 17. c. 20.

ſimply and abſolutely of themſelues and for themſelues Canonicall. Thirdly, hee tells vs, the Church did receiue them not vnprofitably, which is as poore a teſtimony as hee could haue giuen of his own works. Fourthly, they are receiued (with this condition) *if they be ſoberly read in the Church.* And laſtly, hee giueth this ſpeciall reaſon in behalfe of the true Canon of Scripture; Chriſt giueth his Teſtimonie to thoſe bookes, as namely, to the *Law*, to the *Prophets*, to the *Pſalmes*, *becauſe all they beare witneſſe of him*: but the Apocryphall bookes, neither witnes any thing of Chriſt, neither are they conteined vnder

vnder all, or any of those bookes, which Christ himselfe diuided into the *Law*, the *Prophets*, and the *Psalmes*.

It is true, there was *Canon Ecclesiasticall*, wherein all, or most part of the Apocryphall bookes, which are now read and receiued in our Churches, were anciently read for example of life, and instruction of manners, and for that cause were commonly called Canonicall: and in this manner Saint *Austen* speaking of th *Maccabees*, tells vs, *These bookes the Church did account Canonicall, which the Iewes did not:* yet withall he professeth in the same Tract, that those bookes which were not in the Iewes Canon, and yet were

Proto canonici. Deutero-canonici.

Hos libros non Iudæi, sed Ecclesia habet pro Canonicis. Aug. de ciuit. Dei lib. 18. cap. 36.

were receiued of the Church for Canonicall, *were of leſſe force and authoritie*; when as it cannot bee denied, that all the bookes truely and diuinely Canonicall, were alwayes reputed of equall force and authoritie. Againe, there was *Canon diuinus*, a diuine Canon, which was held the rule of Faith, wherein was numbred onely the twentie two bookes of Scripture committed to the Iewes; and this *Canon*, S^t. *Auſten* (who termed the bookes of *Maccabees* Canonicall) doth diſtinguiſh from the *Canon Eccleſiaſticall*, and giues his very inſtance in the bookes of *Maccabees*: *There may be ſomething* (ſaith he) *found in the*

Aug de Ciuit. Dei. lib. 17 cap. 20.

In Machabaeorum libris etſi ali-

the bookes of Maccabees, worthy to bee ioyned with the number of those miracles; yet hereof will wee haue no care, for that we intend the miracles, Diuini Canonis, *which are conteined in the diuine Canon.* And thus he distinguished the bookes of *Maccabees,* which he termed Canonicall, for instruction of life, from the diuine *Canon* of Scriptures, which were receiued for confirmation of faith: and that diuine *Canon* onely, hee acknowledgeth to be giuen by inspiration from God, and to bee of most certaine credit and highest authority in the Church; and for that cause hee giues this further rule, *The bookes which were receiued of all Churches* (such as

quid Mirabilsũ de diuini Canonis Mirabilibus exiguã expositionẽ tangeremus. Aug. de Mirabil. sacræ Scrip. lib. 2. cap. 34.

Canon Morũ, Canon Fidei. Caiet.

Bell de verbo Dei lib. 1. cap. 10.

as were in the diuine *Canon* among the Iewes) *were of greateſt authoritie, and ought to bee preferred before thoſe which were not generally receiued of the all Churches:* and thereupon, *Bellarmine* confeſſeth, by way of ſolution; That *Saint Auſten was moſt certaine, that all Canonicall bookes were of infallible truth, but was not alike certaine, that all the bookes of Scripture were Canonicall: for if he did think ſo, yet hee knew the poynt was not as yet defined by a generall Councell; and therefore without any ſtaine of hereſie, ſome books might not bee receiued of ſome perſons for Apocryphall.*

Since therefore the pretended *Canon* of the *Nicene* Councell is not extant, ſince their

Diuum Auguſtinũ fuiſſe certiſſimũ omnes libros Canonicos eſſe infallibilis veritatis, ſed nõ fuiſſe aquè certum de omnibus libris quos enumerauerat qui eſſẽt canonici, nã ſi ità ſentiebat, rem nõ fuiſſe adhuc à generali Concilio definitam et propterea potuiſſe ſine labe hæreſios quoſdã libros ab aliis non recipi. Idẽ ibidem.

their ſuggeſted *Canon* of the third Councell of *Carthage*, by their owne confeſſions, is not confirmed in that Councell; ſince the bookes of *Maccabees*, which are ioyned with the *Apocryphall* bookes, in the Latine copies are not to bee found in the Manuſcripts of the ancient *Greeke* coppies: nay more, ſince contrariwiſe, wee haue the teſtimonie of Chriſt and his Apoſtles for the intire *Canon* comprehended in the *Law*, in the *Prophets*, and in the *Pſalmes*: ſince we haue the Councell of *Laodicea*, in the Primitiue Church, generally receiued, and aftewards confirmed by a general Councel; ſince wee haue the conſent of

of the ancient Fathers, and the ample teſtimonies of Biſhops and Cardinals, and learned Writers, in the boſome of the *Roman* Church, who witneſſe with vs the Antiquity and Vniuerſality of our Canon in all ages; I hope wee may with good reaſon reiect the *Apocryphall* Scriptures, as often as they are produced againſt vs for Freewill, for Purgatory, for Prayer for the dead, for Invocation of Saints, for Worſhipping of Angells, and the like: theſe things I ſay rightly conſidered, and patiently heard on both ſides, I ſhall appeale to their owne learned Cardinall *Cajetans* confeſſion, who concludes for the antiquitie

tiquitie of our doctrine, and the Vniuerſalitie of the *Iewes* Canon, with one and the ſame reaſon: *All Chriſtians receiue a double benefit by the Apoſtacie and obſtinacie of the Iewes; one is to know which are the true bookes of the Olde Teſtament: for if all the Iewes had beene conuerted to the faith of Chriſt, then would the world haue ſuſpected that the Iewes had inuented thoſe promiſes which are of Chriſt the Meſsias: but now for as much as the Iewes are enemies vnto Chriſt, they beare witneſſe vnto vs, that there are no bookes Canonicall, but thoſe* onely which the Iewes themſelues acknowledged to bee Canonicall.

Duas maximas vtilitates ex Iudæorũ obſtinatia percipimꝰ:—altera eſt fides librorũ ſacrorum. Si enim omnes conuerſi eſſent ad Chriſtũ putaret iam mundus Iudæorum ad inuentionẽ fuiſſe — quod fuerit promiſſus Meſsias, ſed vbi inimici Chriſti Iudæi perſeuerant et teſtantur nullos alios apud Patres fuiſſe libros

To

canonicè ſacra, niſi iſtos. Cajet. Cõment. in Rom c 11. Bell. de verbo Dei. lib. 1. cap. 2.

To conclude therefore this firſt poynt, ſince *the Scripture is the moſt certaine and ſafeſt rule of Faith*, by our aduerſaries owne confeſſion, ſince the Canonicall bookes of Scripture, (which are the onely rule of Faith) are conteined in the *Law*, in the *Prophets*, and the *Pſalmes*, vnder all or any of which the Apocryphall bookes are not conteined, I ſay, to leaue this certaine and ſafe way, and receiue Apocryphall additions to that Word, when it is ſtrictly forbidden by God himſelfe: *Thou ſhalt not adde to this Word*: this is *Via dubia*, a doubtfull and vncertaine way; this is *Via Deuia*, a wandring and By-way.

Deut. 4. 2. & c. 12. 32. Prou. 30. 6. Reuel. 22. 18

But

But becauſe our aduerſaries inſiſt vpon an other ground, (viz.) *That by no other meanes wee can know the Scriptures to be diuine, nor the bookes to bee holy* and (Canonicall) but onely from vnwritten Tradition, I will leaue them to their *Apocryphall* Scriptures, and purſue them in their vnwritten traditions in the next place.

Nō aliundè nos habere Scripturam eſſe diuinā, et quæ ſunt libri ſacri, quā ex Traditionib⁹ nō ſcriptis. Bel. de verb. Dei lib. 4. c. 4.

SECT.

SECT. VII.

The Romanists in poynt of Traditions contradict the truth, and themselues; grounding most of their erronious Doctrine vpon vnwritten Traditions, and yet frequently alledge the written Word for them.

IT is the first Article of the Romane Creed, to which all Bishops and Priests are sworne: *I admit and embrace the Apostolicall and Ecclesiasticall Traditions, and the other obseruations and constitutions of the Church.* What are meant by those Obseruations and Constitutions

Bulla Pij 4. Art. 1.

tutions of the Church, and how the Priests are bound to imbrace them. The Councell of Trent declareth in this manner. *Traditions appertaining to faith and manners, as if they were dictated by Christ himselfe with his owne mouth, or by the holy spirit, and preserued by a continuall succession in the Catholique Church, the Councell receiueth with equall reuerence and religious affection, as shee receiues the holy Scriptures themselues.*

Necnon Traditiones ipsas tum ad fidem tum ad mores pertinētes—pari pietatis affectu ac reuerentia suscipit &c. et veneratur. Conc. Trid Sess. 4. Decret. 1.

Heere was the first alteration made, touching the rule of Faith; and from the Decree of this Councell, *Bellarmines* doctrine began to take place. *The Scripture is but a partiall, not a totall*

Regula partialis nō totalis. Bell.

rule of Faith: for certainly till this time, Traditions concerning faith and manners, were neuer reputed of equall authoritie with the Scriptures, nor a part of the Rule of Faith. It was the Tenet of *Aquinas*, (and the later Schoolemen knew no other doctrine, till the Councell of Trent.) *The doctrine of the Prophets and Apostles is called Canonicall, because it is the rule of our vnderstanding, and therefore no man ought to teach otherwise.* But you shall obserue from, and after this time, the Romanists performed their oath (*Ex abundanti*) I may say more then enough. Cardinall *Baronius* tells vs, *Tradition is the foundation of*

Aquin. in 1. ad Tim. cap. 6.

Scrip-

Scriptures,— and excels them in this, that the Scriptures cannot subsist, vnlesse they bee strengthened by Traditions, but Tradition hath strength enough without the Scriptures. And that the world may know it is vsuall with our aduersaries, not onely to equall their vnwritten Traditions, but also to aduance them aboue the Scriptures; let their sayings bee weighed by any indifferent man, and it will appeare, the Scriptures are of so little vse or esteeme with them, as if they were not worthy to be named in poynts of controuersie betwixt vs. *Traditions* (saith *Lindan*) *are the most certaine foundations of Faith, the most sure ground of the sa-*

Baron. An. 58. n. 11.

Lindan Panopl. l. 1. c. 22. l. 5. c. 4. l. 1. c. 6. &c.

cred Scriptures, the impenetrable buckler of Ajax, the suppresser of all heresies. On the other side, the Scripture (saith hee) is a nose of waxe, a dead and killing letter without life, a meere shell without a kernell, a leaden rule, a wood of thieues, a shop of heretiques; and the like. Costerus the Iesuite tels vs for certain. It was neuer the minde of Christ either to commit his mysteries to parchment, or that his Church should depend on paper writings: but say the Rhemists, Wee haue plaine Scriptures; all the Fathers, most euident reasons, that wee must either beleeue Traditions, or nothing at all: nay more, saith Costerus, The excellencie of the vnwritten word doth far surpasse the Scriptures,

Rhem. Test. in 2. Thess. 2. v. 19.

which

which the Apostles left vs in parchments; the one is written by the finger of God, the other by the penne of the Apostles; the Scripture is a dead letter written in paper or parchment, which may be razed or wrested at pleasure: but Tradition is written in mens hearts, which cannot be altered: the Scripture is like a scabberd, which will receiue any sword, either leaden, or woodden, or brazen, and suffereth it selfe to be drawen by any interpretation. Tradition retaines the true sword in the scabberd; that is the true sense of the Scripture in the sheath of the letter. The Scriptures doe not containe clearely all the mysteries of Religion, for they were not giuen to that end, to prescribe an absolute forme of

Coster. Euchrist. cap. 1 pag. 44.

faith; but Tradition containes in it all truth, it comprehends all the mysteries of faith, and all the estate of Christian Religion, and resolues all doubts which may arise concerning faith, and from hence it will follow, that Tradition is the Interpreter of all Scriptures, the Iudge of all Controuersies, the Remouer of all errors, and from whose iudgment we ought not to appeale to an other Iudge, yea rather all Iudges are bound both to regard and follow her iudgement.

Now if we looke backe, and consider those blasphemous speeches vsed against the Scriptures, and compare those passages, with the reuerend regard they giue vnto Traditions, wee cannot but conceiue there were some

some speciall reasons that induced the Pope & Trent Councell to set Traditions in the first place. *Andradius* who well vnderstood the state of the Church of Rome, being present at the making of that decree, giues this generall lesson in their behalfe: *Many poynts* (of Romane doctrine) *would reele and totter, if they were not supported by the helpe of Traditions.* But it may not bee forgotten, their owne Monke *Petrus de Sutor* more particularly shewes one speciall cause why the Scriptures were denied vnto the lay people. (*viz.*) *Because many things being taught by the Romane Church, and not contained in the Scriptures, would*

Quam Traditionũ authoritatẽ si tollas nutare iam & vacillare videbuntur Andrad. de Orth. expli. lib. 2.

Sutor. de Translat. Bibl. c. 22.

more easily drawe the people from the traditions and obseruances of their Church. And another reason why Traditions are in that speciall request aboue the Scriptures, is rendred by their owne Bishop *Canus*: *Becauſe Tradition is not onely of greater force againſt heretiques, then the Scripture, but almoſt all diſputation with heretiques, is to bee referred to Traditions.* Thus you see by the confeſſions of two learned Romaniſts, there was great cauſe why traditions ſhould haue the firſt place amongſt the Articles of the Creed; for the one faith, they preuent the reading of the Scriptures, which otherwiſe would diſcouer the do-

Canus loc. Theol lib. 3. cap. 3.

doctrine of their Church: the other saith, they are more availeable then the Scriptures, to confute the doctrine of heretiques.

These testimonies premised for the honour and authoritie of Papall Traditions, let vs examine what are meant by Traditions; and next, which are those Traditions, that are of that high esteeme in the Romane Church: for if their Traditions bee of equall authoritie with the Scriptures, and yet are not contained in the Scriptures, there is great reason they should bee approoued by testimonies and witnesses equiualent to the Scriptures.

Kellis. Surucy. l. 8. c. 3.

Doctor *Kelliſon* tells vs, that *Tradition is nothing elſe, but an opinion or cuſtome of the Church, not written in holy Scriptures, but yet deliuered by the hands of the Church from time to time, from Chriſtians to Chriſtians euen to the laſt age.* And Saint *Auſten* declareth more properly:

Aug. lib 4. contra Donat. c. 24.

VVhatſoeuer the Vniuerſall Church doth hold, not being ordained by Councells, but hath beene euer held, that is beleeued moſt rightly to be an Apoſtolicall Tradition.

It appeares therefore that Papall Traditions, which are of equall authority with the Scriptures, muſt haue Vniuerſalitie of Churches, and conſent of ages, (or to vſe the wordes of their Trent

Trent Councell, *Such as are preſerued by a continuall ſucceſſion in the Catholike Church.* All doctrinall Traditions of this nature, are receiued by the Reformed Churches; for wee all profeſſe with the ſame Father: *Whatſoeuer is vſed by the Church throughout all the world, is to bee obſerued, and it would bee moſt inſolent madneſſe to diſpute againſt the ſame.* Let vs heare therefore out of their owne mouthes, what are thoſe Traditions which are not written in any Apoſtolique Authour, and yet haue thoſe requiſite conditions, and ſpeciall characters of the Roman Church, *viz.* Antiquity, Vniuerſality and Succeſſion.

Conc. Trid. Seſſ. 4.

Petrus

Pet. à Soto in lib. cont. Brentium.

Petrus à Soto giues vs to vnderſtand, that the *ſacrifice of the Altar, the vnction of Chryſme, Inuocation of Saints, Prayers for the dead, the Popes Supremacie, Conſecration of water in Baptiſme, the whole Sacrament of Confirmation, Orders, Matrimony, Penance, Extreame vnction, Merit of workes, Neceſſitie of ſatisfaction, and confeſſion to a Prieſt,* are all Traditions of the Romane Church. *Caniſius* and *Coſterus* referre to Traditions, the *worſhip of Images, ſet times of faſting, all the Ceremonies of the Maſſe.* *Melchior Canus* tells vs, *the imploring helpe of holy Martyrs, and celebrating their memories, the worſhipping of Images, the conſecrating and receiuing*

Canis in Catech. c. 5. de precept. Eccleſ. Coſter. in refut. ſcript. Walleſij antith 6. Canus loc. Theol. li 3. ca. 3.

of

of the body and blood of Christ by the Priest, the Sacraments of Confirmation and Orders not to bee reiterated, are no where happily to bee found in Scriptures: but amongst all the Romanists, as it is obserued by reuerend *Whitakers*, there is none doth so fully and punctually set downe the Traditions of the Romane Church; as their Bishop *Lindan*, who amongst other Traditions, mentions the *Reall presence, the Communion vnder one kinde, priuate Masse, Indulgences, Purgatory, Peters liuing and dying at Rome.* All or most of these Traditions are substantiall and fundamentall poynts, and the denyall of them makes a man an heretike in their Church.

Whit. cōtr. 1. c. 5. quest. 6.

Now

Now it is very obſeruable in the firſt place, that no vnwritten Tradition hath any ground or foundation in the Scripture: for *Tradition is ſo taken* (ſaith *Pereſius*) *that it is diſtinguiſhed againſt the doctrine, which is found in the Canonicall bookes of Scripture*; and conſequently touching all, or any of the Papall Traditions, there is no vſe at all of Scriptures. Herein then ſtands the difference betwixt the Church of Rome and vs: *There are many things* (ſaith *Canus*) *belonging to the doctrine & faith of Christians, which are neyther contained in the ſacred Scriptures, manifeſtly or obſcurely*: and this he vnderſtands by the Traditions of his owne Church:

Pereſ. de Tradit. p 4.

Multa pertinere ad Chriſtianorum doctrinam et fidē, qua nec apertè nec obſcurè in ſacris literis cōtinentur. Canus loc. Theol. ca. 3. fund. 3.

Church: There is no point of Faith taught in our Church, which is not expreſſely contained in the Scriptures, or by neceſſarie conſequence deduced from thence; *and if we receiue the witneſſe of men, yet the witneſſe of God is greater.* 1. *Ioh.* 5. 9. But that which is incongruous to common ſenſe, and altogether different from the Romiſh doctrine, thoſe men which generally profeſſe, that vnwritten *Traditions* are ſo called, becauſe they are diſtinguiſhed from the word written: & as *Bellarmine* confeſſeth, *do ſignifie that doctrine which is not written by the firſt Author, in any Apoſtolique Booke,* (either for want of a continued ſucceſ-

Bell. de verbo Dei. lib. 4. c. 2.

ſion

sion in their Traditions, or to make the ignorant beleeue, the Scripture makes in all poynts for them, I say for those very points (which they terme Traditions vnwritten) they produce the Word written: as for instance, *Purgatory* is termed an vnwritten Tradition, and therefore by *Bellarmines* testimony is not to bee found in any Apostolike Author: yet the Cardinall, for this very poynt, cites twentie seuerall places in the written Word to prooue it. *Inuocation of Saints*, is a Tradition vnwritten (and therefore not to bee found in Scripture) yet the Cardinall prooues it out of the Word written: *Goe to my seruant Iob,*

See the Gag of the Gospell.

Bel. de Purgatorio.

Bell. de sancta. Beat. l. 1. c. 20.

Iob, and he will pray for thee. The Communion in one kind is a Tradition vnwritten, (and therefore not to be found in any Apoſtolique Author) yet *Fiſher* Biſhop of *Rocheſter*, proues it out of the Word written: *Giue vs this day our daily bread.* Prayer and Seruice in an vnknowne tongue, is a Tradition vnwritten, and therefore not to bee found in Scripture, yet *Ledeſma* the Ieſuite prooues it ſtrongly out of the Word written: *Our Sauiour opened the booke of the Prophet Eſay, and afterwards cloſed it.* How poore and weake are theſe and the like authorities deduced from the Scriptures, I leaue to euery mans iudgement: but

Roffen aduerſ. Luth. Art. 16.

Ledeſ. de diuin. ſcrip. quauis linguâ non legendâ. c. 22.

but ſure I am, the number of their Traditions is vncertaine, and the nature of them is deſtroyed by their owne Tenets, when they confound the written word with their vnwritten Doctrines.

It was the ancient rule of *Vincentius Lyrinenſis*, *In the Catholique Church we ought to bee carefull, to hold that which hath been beleeued in all places, at all times, and of all perſons, for that is truely and properly Catholique, which the force and reaſon of the name doth declare.* Thoſe men therefore which aſſume the name of Catholique, and accurſe all thoſe, who receiue not Traditions with equall reuerence and authoritie with the

In ipſâ Catholicâ Eccleſia magnopere curandum eſt, vt id teneamus, qd vbique qd ſemper quod ab omnib⁹ creditū, hóc eſt enim verè proprieq; Catholicum qd ipſa vis nominis ratioq; declarat Vincēt. Lyrin. c. 3.

the Scriptures; let them proue that their doctrinall Traditions, (before named) haue been euer held and beleeued at all times, in all places, and of all persons; let them proue they were receiued with the vniforme consent of Fathers, let them proue they were decreed in a constant succession from age to age, from Christians to Christians throughout the whol vniuersal Church. These are requisite conditions, and ancient characters of Apostolique *Traditions*: But that there are any such, or euer were in the Chuch of Rome, excepting those onely which are expresse-ly, or by necessary consequence deduced from the word

word of God, although they are daily pretended by them, yet to this day were neuer proued. And hence it is, that for want of ſure footing and foundation in the Scriptures, many Rituall Traditions, and Obſeruations of the ancient Church are changed, and many doctrinall Traditions and Conſtitutions of the Roman Church are newly brought in, which are pretended to be ancient.

Touching Rituall Traditions, Saint *Baſil* tels vs: *It was not lawfull for any man to kneele in the Church vpon the Sunday*: and this Tradition (ſaith he) *was giuen vnto vs in ſecret charge by the Apoſtles of Chriſt*. Yet this Tradition is altered.

Οἱ δὲ πλη-γῆν ἐν τῇ ἡμέρᾳ τῆς Σαβ-βάτων. Baſſ. de Spiritſanct. ca. 27.

altered. S^t. *Auſten* ſaith, *Betweene Eaſter and Whitſuntide it was not lawfull for any man to faſt, by the Tradition of the Apoſtles:* yet this Tradition is abrogated. *The giuing of the Euchariſt to Infants, was an ancient Tradition, & continued in the Church ſix hundred yeeres after Chriſt,* ſaith *Maldonat:* yet this Tradition is aboliſhed. And as touching *the doctrinall Traditions and Conſtitutions of their Church,* (which are made of equall authoritie with the Scripture,) you ſhall ſcarcely find any of them; I ſay confidently, you ſhall finde none of them to haue been receiued *de Fide*, as Articles of faith, with the Vniuerſalitie of Churches, the conſent of Fa-

Aug. ad Caſulanum.

Sententia hac infantib⁹ Euchariſtiam eſſe neceſſariam cercitèr ſexentos annos viguit in Eccleſia. Mald. Com. in Iohn 6.

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Touching Rituall Traditions, Saint *Basil* tels vs: *It was not lawfull for any man to kneele in the Church vpon the Sunday: and this Traditionn* (saith he) *was giuen vnto vs in secret charge by the Apostles of Christ.* Yet this Tradition is altered.

Ὅτι δὲ πλημμελῶς ἐν τῇ μιᾷ τῶν Σαββάτων. Basil. de Spirit. sanct. ca. 27.

altered. S^t. *Auſten* ſaith, *Betweene Eaſter and Whitſuntide it was not lawfull for any man to faſt, by the Tradition of the Apoſtles:* yet this Tradition is abrogated. *The giuing of the Euchariſt to Infants, was an ancient Tradition, & continued in the Church ſix hundred yeeres after Chriſt,* ſaith *Maldonat*; yet this Tradition is aboliſhed. And as touching *the doctrinall Traditions and Conſtitutions of their Church,* (which are made of equall authoritie with the Scripture;) you ſhall ſcarcely find any of them; I ſay confidently, you ſhall finde none of them to haue been receiued *de Fide*, as Articles of faith, with the Vniuerſalitie of Churches, the conſent of Fa-

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Fathers, and continued succession of the now receiued doctrine in all ages.

That this may the more plainely apeare, I will examine the Tenets of the Papall Traditions *ab initio*, and see what the Romane Church in generall, and the Greeke Church in particular, (which for many hundred yeeres communicated in the same Faith with the Romane) hath taught and beleeued concerning their doctrine.

SECT

SECT. VIII.

The most generall pretended Traditions of the Romane Church, were vtterly vnknown to the Greeke Church, and want Antiquitie, Vniuersalitie, and Succession, the proper markes of true Traditions in the Roman Church.

TO examin the foundation of the Greek Church, let vs look vp to the time of the Apostles, where wee shall finde S. *Iohn* writing *to the seuen Churches in Asia*; and Saint *Paul* sending his Epistles to the *Corinthians*, to the *Ephesians*, to the *Thessalonians*, all Reuel. 1 11

prin-

principall members of the *Greeke* Church. In these *Churches*, according to the doctrine of the Apostles, there is nothing that makes for the now Romane Faith and Doctrine, but rather against it: and that the Romanists may not vainely arrogate to themselues the title of Catholike and Vniuersall Church, (as if the whole Christian Faith were confined to the Bishop of Rome and his Diocesse) it is plaine and euident, that Saint *Peter* taught the word at *Antioch*, Saint *Andrew* in *Greece* and *Muscouie*, Saint *Iames* in *Iudea*, Saint *Iohn* in *Asia*, Saint *Philip* in *Assyria*, Saint *Thomas* in *India*, Saint *Matthew* in *Aethiopia*, Saint

Thad-

Thaddeus in *Armenia*, Saint *Paul* in all the countreyes from *Arabia* to *Slauonia*, S^t. *Bartholomew* in *Scythia*, Saint *Simon* in *Persia*, *Ioseph of Arimathea* in *Great Britaine*: and all these published the same Faith for substance which wee at this day professe in the Church of *England*.

Looke vpon the *Greeke* Church in generall: Saint *Austen* tells vs, *From the land of Grecia, the faith into all places was spread abroad*: and in particular, Saint *Chrysostome* tells vs, *The name of Christians beginning first from the citie of Antioch, as from a spring, hath flowed ouer the whole world.* And without doubt, that famous Citie

Terra Græcorum vndiq; destinata est fides. Aug. Ep. 178. & Ep. 170.

in *Greece* gaue the first name and title to the Christians, and therefore was called, *Theopolis, the Citie of God.*

Antioch.

It cannot bee denyed, that the *Easterne* Church is before *Rome* in time, shee hath larger bounds, and multitudes of people, almost all the Apostolique Seas, most of the *Patriarchs*, seuen Vniuersall Councells, the *Syrian* language wherein Christ spake, the *Greeke*, wherein the Scripture of the New Testament was written, and withall a personall Succession, euen from the *Apostles* themselues without interruption; and that which is knowne to the meanest *Grecian*, the words of *Church*,

Κυριακὴ.

of

of *Bishop*, of *Priest*, of *Deacon*, of *Baptisme*, of *Eucharist*, of *Christian*, are al deriued from the *Greekes*, and proue that Religion came from them, from whom those termes were borrowed. This doctrine is so true, that it inforced the Bishop of *Bitonto* to professe openly in the Councell of *Trent*. *It is our Mother Grecia, vnto whom the Latine Church (or the Church of Rome) is beholding for all that euer she hath.* And thus much touching the foundation of the *Greeke* Church. Now that we may the better discerne the Antiquitie of our Religion, and the Noueltie of the Romane, let vs examine the Tenets of the Greeke Church, and

Ἐπίσκοπος.
Πρεσβύτερος.
Διάκονος.
Βάπτισμα.
Εὐχαριστία.
Χειροτονία.

Eia igitur, Graecia Mater nostra, cui id totũ debet quod habet Latina Ecclesia. Conc. Trid. orat. Episc. Bitont.

by them wee ſhall diſcerne whether the Roman church hath continued viſible in that doctrine which ſhee now teacheth, and conſequently whether their pretended Apoſtolike *Traditions* haue *Antiquitie*, *Vniuerſalitie*, and *Succeſſion* in all ages.

Matthias Illiricus, being borne in *Dalmatia*, not farre from the confines of *Græcia*, and therefore may bee thought to be well acquainted with their orders, tells vs: *The Churches of Grecia, the Churches of Aſia, Macedonia, Miſia, Valachia, Ruſſia, Muſcouia*, and *Africa* ioyned thereunto, that is to ſay, in a manner the whole world, or at leaſt the greater part there-

thereof, neuer granted the *Popes Supremacie*, neuer allowed either *Purgatorie*, or *Priuate Masses*, or the *Communion vnder one kind*; wee may adde to these, *Transubstantiation*, *Prayer in an vnknowne tongue*, *Forbidding of marriage to Priests*, and Popish *Inuocation of Saints*, (as it is now beleeued) were vtterly vnknown to the *Greeke* Church, and consequently want *Antiquitie*, *Vniuersalitie* and *Succession*, the proper markes of true Traditions in the Roman Church. To examine them in order.

The Popes *Supremacie*] is a Tradition Apostolicall, and declared for an Article of Faith in the Romane Church; yet this Tradition

wants *Antiquitie, Vniuersality* and *Succession.*

Touching *Antiquitie,*] Pope *Gregorie* 600 yeeres after Christ, professeth publiquely, *That none of his predecessors did euer assume that profane* (Vniuersall) *title.*

Nemo decessorũ meorũ hoc tam prophano vocabulo vti cõsueuit. Nullus Romanorum Pontificum hoc singularitatis nomẽ assumpsit. Greg. lib. 4. ep. 76. & 80

Touching *Vniuersalitie*] *Aluarez* tells vs, that *Prester Iohn* sent vnto him, to know why the Pope diuided the Churches of *Antioch* and & *Rome,* seeing the Church of *Antioch* was in a manner the chiefe, and head of all Churches, wherein S^t. *Peter* gouerned & dwelt 5 yeres. Whereunto when hee answered, they were obliged by an Article of their faith; hee replied; If the Pope would vsurpe so great a pre-

Cathol. Trad. pag.

prerogatiue, as to command things vnlawfull, they would make no reckoning of it: and if by such meanes their *Abuna*, (their *Primate*) would presume so far, they would burne the copie of such a command. In like maner *Nilus* Archbishop of *Thessalonica*, tells vs, *The Greeke Church, though it neuer denyed the primacy of Order to the Pope of Rome, yet their assumed predominance of authoritie it alwayes resisted.*

Nilus lib. 1. de Primat. Papæ.

Touching *Succession*] *Bellarmine* himselfe confesseth, *The first who most earnestly withstood the Supremacy of the Bishops of Rome, seeme to bee the Grecian Fathers: for since the yeere 381, they laboured to preferre the Bishop of* Con-

Bell. in Præfat. de Rom. Pontif.

ſtantinople, *the three Patriarkes of the Eaſt, in the ſecond place next to the Biſhop of Rome; and this* (ſaith he) *may bee vnderſtood by the ſecond Generall Councell.* And as in this Councell of *Conſtantinople*, there was a reſiſtance made againſt the power and iuriſdiction of the Biſhop of Rome: ſo likewiſe hee telleth vs further, that in the yeere 451, the *Greeke Fathers not being content with their determination, laboured to make the Biſhop of Conſtantinople equall with the Biſhop of Rome: for in the Councell of Chalcedon, the Greeke Fathers decreed it, (but deceitfully) in the abſence of the Popes Legat, that the Biſhop of Conſtantinople ſhould haue the ſecond place after*

Bell. ibidē.

after the Biſhop of Rome: notwithſtanding hee ſhould haue equall priuiledges with the other. Thus two generall Councells, the one conſiſting of 150 Biſhops, the other of 630, by the teſtimonies of the Popes Cardinall, oppoſed the *Supremacie* of the Biſhop of Rome; the which Supremacie (if in thoſe dayes) it had been receiued for an Article of faith, or a Tradition Apoſtolique, without doubt thoſe two famous Councels would haue ſubſcribed to it, without any reſiſtance or oppoſition to the vniuerſall Head of the Church. And that you may yet further know the Churches of *Aſia*, and *Grecia*, continued

Conc. Florentinum. An. 1436.

Paulus Æmilius Pantaleon.

Math à Michonia in Nouo Orbe Iewel. p. 411

their Resolution in this poynt, looke vpon the late *Councell of Florence*, and there you shall obserue, that *Michael Palæologus*, by reason hee submitted himselfe to the Pope in that Councell, was hated of all the people while hee liued, and being dead, was forbidden Christian buriall. And *Isidorus*, the Archbishop of *Kiouia* in *Russia*, for that he began for Vnities sake, to moone the people to the like submission, was therefore deposed of his Bishoprick, and put to death.

Thus the Popes *Supremacie*, wants *Antiquitie*, *Vniuersalitie*, and *Succession*, the proper markes of Romane Traditions, and consequently

ly can bee no Article of Faith, no Apoſtolique Tradition, as is pretended in this firſt poynt.

Purgatorie] is reputed a Tradition Apoſtolicall, and receiued in the Romane Church for an Article of Faith; yet this doctrine wants *Antiquitie, Vniuerſality* and *Succeſsion*.

Touching *Antiquitie*] *Nilus* Archbiſhop of *Theſſalonica*, profeſſeth in the name of the *Greeke* Church, that it could bee no Tradition Apoſtolicall: for (ſaith hee) *Wee haue not receiued by Tradition from our Fathers, that there is any fire of Purgatory, or any temporall puniſhment; and we know that the Eaſterne Church doth not beleeue it.*

Nil. de Purgat. igne. Cath. Trad. q. 16.

And

And amongst other reasons why Purgatory was not receiued by them, they render this for one: that *whereas their Fathers had deliuered vnto them many visions and dreames, and other wonders concerning the euerlasting punishment* (in hell) *yet none of them had declared any thing concerning the temporary fire of Purgatory.*

Marcus Ephes in Græcorum Apolog. de igne Purgatorio ad Concil. Florentinum.

Touching *Vniuersalitie*] It is the confession of *Fisher*, their owne Bishop of *Rochester*: *Whosoeuer will reade the Commentaries of the ancient Greekes, so farre as I see, he shall finde very seldome mention of Purgatory, or none at all: and the Latins* (in the Westerne Church) *did not receiue the truth of this matter altogether, but*

Legat qui velit Græcorũ veterũ Cõmentarios et nullum quantum opinor aut quã rarissimè de Purgatorio sermonẽ inueniet. Sed neq; Latini simul omnes, at sensim

but by little and little; neither indeed was the faith, either of Purgatorie, or Indulgences so needfull in the Primitiue Church, as now it is. A strange confession of a learned Bishop, that two principall Articles of Faith (viz.) *Purgatorie*, and *Indulgences*, were scarce knowne in the ancient Church, nor yet very necessary to bee receiued at all times, and of all persons. Let it suffice, many poynts of the new Romane Religion were vtterly vnknowne to the Greeke Church, (which in the first ages did wholly communicate with the ancient Romane Faith:) and therefore their *Alphonsus à Castro*, thinkes it the best way to solue

huius rei veritatem conceperunt neq; tã necessaria fuit, siue Purgatorii, siue Indulgentiarũ fides in Primitiuã Ecclesia atque nunc est Roffen. A. t. 18 p. 496.

solue the poynt in question with this answere: *It is one of the most knowne errours of the Grecians, and Armenians, whereby they teach there is no place for Purgatorie, where soules after this life are purged from their offences.*

Vnus ex notissimis erroribus Grecorũ et Armenorũ est, quo docent nullum esse purgatoriũ locum quo animæ ab hac luce migrantes purgentur à sordibus. Alph. à Cas. aduers. hæres. lib. 12.

Touching *Succession*] S^t. *Chrysostome, Gregorie, Neocæsaria, Olympiodorus*, and diuers ancient Fathers were vtterly ignorant of it; and Saint *Austen* a Latine Father was so farre from receiuing it as a poynt of Faith, that doubtingly hee professeth, *It is not incredible, that some such thing should bee after this life; and whether it bee so or no, it may bee a question: and it may bee either found, or bee hidden.* Now we all know, and

Tale aliquid etiam post hãc vitã fieri incredibile nõ est, et vtrùm ita sit quæri potest, & aut inueniri aut

and confesse, that if Saint *Austen* and the Romane Church, had receiued the doctrine of *Purgatory* in his dayes, (as it is now taught for an Article of Faith) certainely hee would neuer haue told vs, *perhaps it is so, it may be, or it may not bee*; and it is *a doubt whether there be any* such place or no. And howsoeuer it is pretended, that the Greeke Church at the Councell of *Florence*, for peace sake, was content to yeeld, that *the middle sort of soules were in a place of punishment; but whether that were fire, or darknesse, and tempest, or something else, they would not contend:* yet, I say, if they had assented to this or the like doctrine, it

latere. Aug. in Enchirid. ad Laurent. cap. 69.

was

was (1400) yeeres after Christ, and therefore most vnfit to be receiued for an Article of Faith: but the truth is, *Marcus* Bishop of *Ephesus*, who was one of the Legats of the Patriarchs of *Antioch* & *Hierusalem*, would neuer consent to this Doctrine; neither could the Greeke Church afterwards by any meanes bee drawne to yeeld to it. Besides, within two yeeres after, Cardinall *Cusanus*, and the Deputies of the Councell of *Basil*, in the yeere 1438, doe sufficiently manifest the opinion of the *Greek* Church; wherein the *Grecians* begin their disputation in this maner: *A Purgatory fire, and a punishment by fire which is tem-*

Mart. Crus. in Turc. Græc. p. 186

temporall, and ſhall at laſt haue an end; neither haue wee receiued from our Doctors, neither doe wee know that the Church of the Eaſt doth maintaine it. And from theſe and the like propoſitions, they make this peremptory concluſion. *For theſe reaſons therefore, neither haue wee hitherto affirmed any ſuch thing, neither will wee at all affirme it.* I may adde to theſe Teſtimonies the opinions of the *Muſcouites*, who affirme that there is no Purgatory, but onely two receptacles for ſoules, *Heauen and Hell.* Againe, the *Cophites*, and the *Abiſſines*, the *Georgians*, and *Armenians*, together with the *Syrians* and *Caldeans*, that are ſubiect to the Patriarkes of

Διὰ ταῦτα οὔτε ἡμεῖς πω τὸ παράπαν περὶ τοῦ νῦν εἰρήκαμεν τοιοῦτόν τι οὔτε ἐροῦμεν. Ibid. Sacran. c. 2.

of *Antioch* and *Babylon*, from *Cyprus* and *Paleſtina*, vnto the *Eaſt Indies*, neuer made diſcouery of the new found land of Purgatory.

This doctrine therefore wants the proper markes of the Romane Church, (viz.) *Antiquitie*, *Vniuerſalitie*, and *Succeſſion*, and therefore can bee no Article of faith, no Apoſtolique Tradition, as is pretended in the ſecond poynt.

Priuate Maſſe] wherein the Prieſt alone doth communicate without the people, hath neither Antiquity, Vniuerſalitie, nor Conſent, and conſequently hath not the true markes of Romiſh Traditions.

Touching *Antiquitie*] it is

is the confession of their owne *Cochleus*; *Anciently all the Priests and people did communicate together, as appeareth by the Canons of the Apostles, and writings of ancient Fathers.* And *Odo Cameracensis* professeth, that in *the Primitiue Church they neuer had Masses without the conuention of the people to communicate together.*

Coch. de sacrif. Missæ contra Musculum.

Odo in Expos. Canonis.

Touching *Vniuersalitie*] it is the confession of *Iohannes Hoffmeistenus: The thing it selfe doeth speake and crie aloud, both in the Greeke and Latin Church, that not onely the sacrificing Priest, but the other Priests and Deacons, and the rest of the people, or at least some part of the people, did communicate together: and how*

Cassand. Consult. de solit. Miss. pag. 906.

how this custome ceased, it is to bee wondred, and it is to be endeauoured, that this good custome may bee restored to the Church.

Touching *Succession*] S^t. *Chrysostome* speaking to the lay people of his time, saith: *Neither doe we receiue more, and you lesse of the holy table, but we taste therof equally both together.* And S^t. *Basil* an other Greeke Father witnesseth the common vnion of Priests and people expressely in these words: *All wee receiuing of one bread and one cup, &c. the Quire singeth the Communion, and so they communicate together.* I will adde to these the confessions of their owne learned Authors: Cardinall *Bessarion,*

Chrys in 2. Thessal. Hom. 4.

Liturg. Basilii.

rion, a Greeke borne, declareth the maner of the Communion in his time; *The very order of the things required: first that we should consecrate*, (or blesse bread:) *next, that we should breake it, last of all, that wee should diuide* (or deliuer it to the people) *which thing we* (Grecians) *doe at this present day*. And for a conclusion of this poynt, *Iustinian* and *Durand* publikely declare and professe, that *in ancient times, diuers parts of one consecrated loafe were distributed to all, (the which the Greeke Church vseth at this day) that by their Communion, their vnion with Christ might bee more plainely expressed.*

Primũ consecrare, deinde frãgere postea distribuere, quod nos in præsenti facim⁹ Bessar. de sacr. Euch. An 1450.

Iustin. in 1. Cor. 10. Durand. Rat. 4 c. 53.

Thus *Priuate Masse* wants the

the requisite conditions of the Romane Church, (viz.) *Antiquitie*, *Vniuersalitie*, and *Succession*; and therefore can bee no Catholike doctrine, no Apostolique Tradition, as is pretended in the third place.

The Communion in one kind] is reputed a Tradition Apostolicall, and receiued in the Roman Church for an Article of Faith; yet this doctrine wants Antiquitie, Vniuersalitie, and Succession.

Touching *Antiquitie*] It is the confession of the *Councell* of *Constance* (where the Cup was taken from the people) that *Christ did institute in both kinds, and the Primitiue Church did continue it*

Concil. Const. 1414.

it to the faithfull in both kinds. And *Alphonſus à Caſtro* tells vs, that *anciently for many ages, the Communion in both kindes was vſed among all Catholiques.*

Alphonſ. à Caſtr. cont. hæreſ. li. 6.

Touching *Vniuerſalitie*] *Caſſander* witneſſeth, that *the vniuerſall Church at this day, and the Romane Church for more then a thouſand yeeres after Chriſt, did exhibite the Sacrament in both kinds, as it is moſt euident by innumerable teſtimonies both of Greeke and Latine Fathers.*

Satis compertum eſt vniuerſalē Chriſti Eccleſiā mille ampliùs. Caſſand. Conſult. de vtraq; ſpecie.

Touching *Succeſſion*] In later ages, *Salmeron* the Ieſuite profeſſeth, *It was the generall cuſtome for lay people to communicate vnder both kinds, as at this day it is vſed among the Grecians, and was*

Salmer. Tract. 35.

vſed

vſed in times paſt among the Corinthians, and in Africa. And *Ieremie* the Oecumenicall Patriarch, returnes this anſwere to the defenders of the Faith in both kindes: *Dicitis, you ſay, that all ought to communicate vnder both kinds, and you ſay well: for we do ſo when we participate of the venerable myſteries.*

οὕτω γὰρ ποιεῖς. Patr. reſp. 1. c. 21.

Franciſcus Aluarez tells vs, that in the kingdome of *Preſter Iohn*, they vſe in their Church to make a cake of honey, meale, and oyle, and powre wine into the cup, and all that communicate of the body of Chriſt, communicate alſo of the Cup.

Caſſand. Liturg. c. 11 p. 28.

The Chriſtians in *Armenia*, after they haue communicated with bread, in lieu

Idem Liturg. c. 14. p. 32.

lieu of the cup, by reaſon there is no wine in *India*, they take dried grapes, and put them into water; and before the time they are to communicate, they preſſe them, and ſtraine them, and vſe that liquor inſtead of wine.

This doctrine therefore wants the requiſite conditions of *Antiquitie*, *Vniuerſalitie*, and *Succeſſion*; and therefore can be no Article of Faith, no Apoſtolique Tradition, as is preſented in the fourth place.

Tranſubſtantiation.

Tranſubſtantiation] is reputed a Tradition A-

postolicall, and receiued in the Romane Church for an Article of Faith, yet this doctrine, if you respect the name, or nature of it, wants *Antiquitie, Vniuersalitie,* and *Succession.*

Touching *Antiquitie*] It is the confession of learned *Yribarne*: *In the Primitiue Church, it was beleeued for a poynt of faith, that the body of Christ was contained vnder the formes of bread and wine, but it was not beleeued as a matter of faith, that after consecration, the substance of the bread was conuerted into the body of Christ.* And their learned *Scotus* professeth, that *before the Councell of Lateran* (which was twelue hundred yeeres after Christ) *Transubstantiation*

In Primitiuâ Ecclesiâ de substãtia fidei erat corpus Christi sub specieb⁹ cõtineri, tamen non erat de fide, substantiam panis in corpus Christi cõuerti &c. Io. Yribarne in 4. d. 11. q. 3. disp. 42.

Vnum addit Scotus quod minime probandum qd ante Lateranense Cõcilium non

tion was not beleeued as a poynt of faith.

Touching *Vniuerſalitie*] *Euſebius* a Greek Father, paraphraſing vpon the words of Chriſt, (*The words which I ſpeake vnto you, are ſpirit and life*) deliuers this doctrine flat contrary to *Tranſubſtantiation*: *Doe not thinke that I ſpeake of that fleſh wherewith I am compaſſed, as if you muſt eat of that; neither imagine that I command you to drinke my ſenſible and bodily blood, but vnderſtand well, the words which I haue ſpoken vnto you, are ſpirit and life.* And Saint *Chriſoſtom* a principall member of the Greeke Church, in his Epiſtle written to *Cæſarius*, hath theſe wordes; *As before the bread be ſanctified,*

fuiſſet dogma fidei. Bell. li. 3. de Euch. c. 23.

Μὴ γὰρ περὶ σαρκὸς ἣν περικείμεθα νομίζετε με λέγειν, ὡς δεῖν αὐτὴν ἐσθίειν Euſeb. l. 3. Eccl. Theol. cont. Marcel. Ancyr. Mſſ. in Oxon. Bibli. publicâ.

Etiamſi natura panis

in ipso permanſit. Chryſ. ad Cæſarium Monachum

fied, we call it bread, but when Gods grace hath ſanctified it, by the meanes of the Prieſt, it is deliuered from the name of bread, and is reputed worthy the name of the Lords body, although the nature of the bread remaine ſtill in it. And to preuent that groſſe opinion, that after conſecration, there remaine onely the ſhewes and accidents of bread and wine; *Theodoret* concludeth againſt the heretique with this Catholique doctrine: *The myſticall ſignes, after the conſecration, depart not from their owne nature; for they remaine in their former ſubſtance.*

Μένει ἐπὶ τῆς θείας φύσεως. Theod. in Dial. 2. Inconf.

Euphræmius Patriarch of *Antioch*, giues his ioynt aſſent with vs flatly againſt the

the doctrine of *Tranſubſtantiation*, hee tells vs: *The Sacrament of the body of Chriſt doeth neither depart from his ſenſible ſubſtance, and yet remaineth vndiuided from intelligible grace: and Baptiſme being wholly made ſpirituall, and remaining one, doth retaine the propertie of his ſenſible ſubſtance (of water I meane) and yet loſeth not that which it is made.* This holy Father, by comparing the Sacraments together, doth demonſtrate the faith of both; and as hee prooues that in the Sacrament of *Baptiſme*, the *ſubſtance* of water ſtill remaineth after conſecration, (which both Papiſts and Proteſtants acknowledge) in like maner (ſaith he) the

Ephræ de ſacr. Antio. legibus lib. 1. in Phocii Biblio: hecâ Cod. 229.

ſubſtance of bread remaines in the Sacrament of the Euchariſt after conſecration, which the Proteſtants confeſſe, and the Papiſts deny.

To omit many other proofes touching the vniverſalitie of our doctrine, let Pope *Gelaſius* bee heard for the Catholike doctrine of the Romane Church in his time. *An Image or ſimilitude* (ſaith hee) *of the body and blood of Chriſt, is celebrated in the action of the myſteries: It is therefore apparant and euident enough, that wee muſt hold the ſame opinion of Chriſt the Lord which we profeſſe, celebrate and receiue in his image: that as thoſe ſignes by the working of the holy Ghoſt paſſe into the diuine ſubſtance, and*

Gelaſ. cont. Eutich.

and yet remaine in the proprietie of their owne nature: euen so that very principall mysterie it selfe, whose force and trueth that Image assuredly representeth, doeth demonstrate one whole and true Christ, to continue the two natures, of which he consisteth properly remaining. And that wee might the bettter vnderstand what he meant by those wordes, (viz.) *The signes still abide in the proprietie of their owne nature*, hee expoundeth himselfe in these words, which vtterly ouerthrow the doctrine of *Transubstantiation: Non desinit esse substantia, vel natura panis & vini: the substance or nature of bread ceaseth not, or perisheth not.* Thus briefly I haue giuen

you a taſte of the generall doctrine of the Fathers in the firſt ages, who publikely profeſſed the Proteſtant Faith, that the Euchariſt was altogether a ſpirituall food, and that the *nature* of bread, and the very *ſubſtance* of bread did remaine after conſecration.

Touching *Succeſsion*] To let paſſe many Writers of eminent note in the Romane Church, who in the later ages oppoſed *Tranſubſtantiation*, as namely *Bertram*, *Aelfrick*, *Rupertus*, *Rabanus Maurus*, and diuers others, who were neuer condemned by their owne Church: Looke vpon the doctrine of the Greeke Church, and you ſhall find they

they haue kept the ancient faith of the Sacrament ſucceſſiuely from their Predeceſſors. Pope *Eugenius*, after hee had anſwered the *Grecians* at the Councell of *Florence*, that hee was well ſatisfied by them touching the *Proceſſion of the holy Ghoſt*: tells them further, it was well worth the labour, to treat of other points in difference, as namely, of *Purgatorie*, of the *Supremacie*, of *Leauened bread*, and of *Tranſubſtantiation, that their agreement might ſtand abſolute in all reſpects*. If *Tranſubſtantiation*, and the other poynts of doctrine had bin ſucceſſiuely receiued with the vniforme conſent of the *Greeke* Church, there had needed

Opera pretium eſt vt de Purgatorio igne, & de ſummo Pontificis principatu, et de Azimo et fermẽtato pane agamus, vt omni ex parte coniunctio noſtra ſit abſoluta. Con. Florent. Seſſ. 25.

no reconciliation at that time betweene the Easterne and Westerne Churches for those Tenets: and that wee might yet farther vnderstand, the difference betwixt them was great in this very question; *Marcus* the Archbishop of *Ephesus*, speaking of the Romane Masse, affirmes: *It is manifestly repugnant to the Expositions and interpretations, which wee haue receiued by Tradition, and to the words of our Lord, and to the meaning of those words.* And those which defend the Romane Rites concerning this matter, the same *Marcus* pronounceth: *that they deserue to bee pitied, both in regard of their double ignorance, and their profound sottishnes.*

Casaub. answ. to the Ep. of C. Peron p. 42.

It

It is true, the Greeke Church doth hold there is a mysticall *transmutation* in the Sacrament; but withall, they deny a Transubstantiation: they deny that any alteration is made by the wordes of consecration, (which is the generall Tenet of the Roman Church:) nay more, they call it bread after the words of Consecration are vttered. Touching the first, *Salmeron* the Iesuite, speaking in the person of the *Grecians*, deliuers their opinion in this maner. *Forasmuch as the Benediction is not superfluous or vaine, neither gaue Christ simply bread, it followeth, that when he gaue it, the transmutation was already made, and those words, (This is my*

Μεταβολὴ. Μεταποίησις Μεταστοιχείωσις.

Dan. Chã. Panstr. lib. 6 de Euch. c. 7

my body) *did demonstrate what was conteined in the bread, not what was made by them.* This confession is agreeable to that question the Romanists put to the *Grecians* at the Councell of *Florence*, (viz.) *Why they vsed to pray after the words of Consecration in this manner? Make this bread the precious Bodie of Christ; and so call it bread after Consecration?* To which the *Grecians* made answere. *Wee confesse, by these words, (This is my body)* τελειῦσθαι, the bread is consecrated, (which *Binius* most falsely hath translated, *Transubstantiated*) *and becomes the body of Christ, and wee pray that the holy Ghost may descend vpon vs, and change the bread, and make*

De diuino deniq; sacrificio quæsitum est à Latinis, quemodò prolatis Christi verbis, accipite et comedite, hoc est enim corpus meum—vos hāc posteà orationem additis dicentes. Et fac quidem hunc panem pretiosum corpus Christi tui sancto tuo spiritu transmutans. Concil. Florent. Sess. 25. p. 595. Binius.

make it the body of Christ to vs, to the spirituall food of our soules. And that wee may know what is meant by that change or transmutation in the Sacrament, the *Patriarch* tells vs: *The body and blood of Christ are truely mysteries; not that these* (μεταβαλλόμενα) *are changed into humane flesh, but we into them.* And for further confirmation of our doctrine, that it is not the reall and substantiall flesh of Christ which is offered: but the Sacrament of his flesh; hee tells vs: *The flesh of Christ which hee carried about him, was not giuen to his Apostles to bee eaten, nor his blood to bee drunke, neither doth the body of our Lord at this day descend from*

Transubstantiari.

Binius in Conc. Flor. Sess. 25. p. 595.

Patr Resp. 1 ca. 10 & 13.

Nec data est tuæ caro Domini quā gestebat Apostolis comedenda, neq; sanguis bibēdus, nec etiam nunc

from heauen in the Sacrament, for this (saith hee) *were blasphemy.* And certainely, if neither Christs Bodie in which hee suffered, nor his body glorified be present in the Sacrament, (as this *Patriarch* professeth) there can bee no corporall, no reall and substantiall presence of that or any other body, and consequently no *Transubstantiation*, no Article of Faith, no Apostolique Tradition, as is pretended in the fift place.

in sacro hoc ritu descendit Dominicum corpus de cœlo, βλάσφημων γὰρ *blasphemia enim hoc esset.* patr Resp. 1 cap. 10. de Cœnâ Domini.

Prayer in an vnknowne tongue.

Prayer and Service in an vnknown tongue is a Tradition

dition of the Romane Church, and reputed of equall anthoritie with the Scripture, yet this doctrine wants *Antiquitie, Vniuersality* and *Succession.*

Touching *Antiquitie*] *Cassander* tells vs; *The Canonicall prayers, especially the words of Consecration of the body and blood of Christ, the ancient Fathers did so reade it, that all the people might vnderstand it, and say Amen.* And it is the confession of Mr. *Harding* to Bishop *Iewel: Verily in the primitiue Church,* (prayer and seruice in a knowne tongue) *was necessary when faith was a learning, and therefore the prayers were made then in a common tongue knowne to the people, for cause of their instruction.*

Cassan. Liturg. c. 28.

Iewel. in 3. Art Diuis. 28.

ſtruction. And Card. *Bellarmine* profeſſeth, that *all the people in the firſt ages, in the time of diuine Seruice did anſwere one Amen,* as vnderſtanding the Prieſt, and ioyning with him in prayer.

Bell. de ver. Dei. l. 2. c. 16

Touching *Vniuerſalitie*] It was the cuſtome of the ancient Church (as appeareth by the Popes *Decretals*) whereby it was publiquely proclaimed: *Wee command that the Biſhops of ſuch cities and Dioceſſes,* (where nations are mingled together) *prouide meet men to miniſter the holy Seruice, according to the diuerſitie of their maners and languages.*

Decr. Greg. lib. tit. 31. de offic. Iud. Ord. ca. 14.

Touching *Succeßion*] *Bellarmine* confeſſeth, that the cuſtome of celebrating diuine

Bell. de ver. Dei. l. 2. c. 16

uine Seruice in a knowne tongue, whereby the people answered the Priest, *continued long in the East and West Churches.* And it plainely appeares by the ancient *Liturgies*, ascribed to *Chrysostome* and *Basil*, (which are in vse at this day) the diuine Seruice in the Greeke Church was publiquely deliuered in a known tongue. And agreeably to this custome, the *Armenians, Egyptians, Aethiopians, Muscouites*, and generally all the *Easterne* Churches, doe consecrate the Sacrament in the language of their owne countrey.

This doctrine therefore wants the requisite conditions of *Antiquitie, Vniuersalitie,*

ſalitie, and *Succeſsion*; and therefore can bee no Apoſtolique Tradition, no Catholique doctrine, as is pretended in the ſixt place.

Single life in the Clergie.

Single life in the Clergie] is reputed a Tradition in the Roman Church, and made of equall authoritie with the Scripture, yet this doctrine wants *Antiquitie*, *Vniuerſalitie* and *ſucceſsion*.

Touching *Antiquitie*,] Their owne Doctors tell vs, that vntill the time of Pope *Syricius*, that is to ſay, for the ſpace welneere of foure hundred yeeres after Chriſt

Diſt. 84. § Cum in prę terito, & Nichol. Cuſan. ad Boem. Ep. 2. poſt aliquot

Christ, it was lawfull for all Priests to marrie, without exception, neither vow, nor promise, nor Law, nor ordinance, nor other restraint being then to the contrary. And their learned Cardinan *Cajetan* professeth. *If we stand onely to the Tradition of Christ and his Apostles, it cannot appeare by any authority or reason, that holy Order can bee any hindrance to marriage, either as it is an order, or as it is holy.*

Touching *Vniuersalitie*] It is the confession of Pope *Stephen* the second. *The Tradition of the Easterne Churches is one, the Tradition of the holy Church of Rome is an other, for the Priests, Deacons, and Sub-deacons of the Easterne Churches*

tempora visum fuit &c. *Nec ratione nec authoritate probatur quòd absolutè loquẽdo Ordo Sacerdotalis vel in quantũ est Ordo, vel in quantũ sacer est, impediti vus est matrimonis siue antè, siue post, secluſis omnibus legibus, ſtando tantũ his quæ à Christo & Apoſtolis habentur.* Caiet. Tom 1. tract. 27.

Churches are ioyned in Matrimony. This confession is agreeable to the Decree of the ancient Councell holden at *Ancyra*, where it was ordained, *That Deacons, as many as be ordered, if at the time of receiuing their Orders, they made protestation, and said that they would marry, for that they finde not themselues able so to continue without Marriage, if they afterwards marry, let them continue in the Ministerie.*

Dist. 31. Aliter.

Hii, si post modũ vxores duxerint, in Ministerio maneant. Concil. Ancyr. Can. 9.

Touching *Succession*] This doctrine was not generally receiued, no not in the Westerne Churches, a thousand yeeres after Christ: for in the time of King *Rufus*, *Anselme* Archbishop of *Canterbury*, in a Dialogue be-

between the *Master*, and the *Scholler*, makes this *Quære: Wee are desirous by your answere, to bee certified about this common question, that is now tossed through the world, and yet lyeth vndiscussed,* (I mean) *Whether a Priest being within Orders may marry a wife.* Whereby it appeares, that the Law of Single life, was a poynt questionable, and not resolued for an Apostolique Tradition in the Roman Church for many ages. About 400 yeeres after, *Panormitan*, an Archbishop, a Cardinall, and a principall Proctor for the Pope, resolues the question about marriage in this manner. *If it may clearely appeare* (saith hee) *that the Pope hath a wife,* (as

Desideram⁹ certificari tuâ solutione super vulgari in toto orbe, quæstione; quæ ab omnib⁹ quotidie ventilatur; (scil.) An liceat Presbyteris post acceptũ Ordinẽ vxores ducere. Anselm. Dial. Inquisitione primâ.

Bell. de scri Eccles. ab An. 1400. to 1500. p. 288.

Si clare cõstet de matrimonio Papæ, tunc

(as hauing married her before hee was Pope) *then either his wife must bee perswaded to liue single, or if shee will not, let the Pope yeeld her mariage duties; and yet neuertheless remaine in the Popedome still. For marriage dutie is not contrary to the substance and Office, neither of Popedome, nor of Priesthood: for Peter had a wife when hee was promoted to bee Pope.* As for the rule of single life, it was brought in *by the Ordinance of the Church.* Hence is it, that *we see the Priests of Græcia being within Orders, doe marrie wiues, and wee see they doe it (sine peccato) without sinne,* or breach of Law, either of God or man.

Looke vpon the confes-

sion

aut vxor inducetur ad cõtinentiã, aut si noluerit, reddat debitum, & nihilo minus stet in Papatu, quia non repugnat substantiæ Papatus, seu Clericatus, nã et Petr⁹ habebat vxorẽ cũ promoueretur in Papam — vnde videm⁹ qd Presbyteri Græci sine peccato contrahunt matrimonium. Extr. de Elect. C. licet de vitãd Abb. Patriarch. resp. 1. c. 21.

sion of the Greeke *Patriarch* since *Luthers* time. *We allow* (saith hee) *marriage to Priests before Ordination.* Looke vpon the confession of their owne Cardinall *Caietan: It was held lawfull in the Easterne Church, to marrie after Ordination.* Adde to these the Traditions of other Countreys, as namely the Priests in *India*, in *Armenia*, in *Syria*, in *Russia*, in *Cyprus*, in *Muscouia*, daily marry, and execute their offices of Priesthood, being married persons.

Caiet. tract 27. test. Greg. de Val. disp. 9. q 5.

The Lawe therefore of single life wants the requisite conditions of *Antiquity*, *vniuersalitie*, and *Succession*, and consequently can bee no Apostolicall Tradition,

no

no Catholique Doctrine, as is pretended in the seuenth place.

Inuocation and worship of Saints.

Inuocation and Worship of Saints] Is reputed a Tradition Apostolicall, and is receiued for an Article of faith in the Romane Church: yet this faith, (notwithstanding their great braggs of Catholike doctrine) wants *Antiquitie*, *Vniuersalitie*, and *Succession*.

Apostoli scribere hoc in sacris literis noluerunt ne ambitiosi viderentur ho-

Touching *Antiquitie*] I appeale to their owne *Ecchius*: *The Apostles* (saith he) *would not insert this doctrine into the written word, lest they should*

should seeme ambitiously to assume that honour to themselues, and vnder pretence of worshipping the dead, might bring in the worship of the Gentiles. This doctrine then, as it wants a foundation in scripture, (which a point of faith ought to haue) so likewise it is most certaine, for the same reason, the Apostles would not deliuer it by Tradition: for without doubt they would neuer teach that doctrine of faith by word of mouth, which they refused to publish by their writings. This is not only probable, but certain true; and therefore *Ignatius*, the Apostle S^t. *Iohns* Scholler, who could not bee ignorant of a poynt of Faith,

norem istum sibi ipsis ambire, ne sub cultu illo defunctorū Gētilium cultum inferre viderentur. Eccl. Ench. cap. de ven. Sanct.

teacheth the virgins of that time another leſſon, he doth not teach them to direct their prayers and ſupplications to Saints and Angels, but to the Trinitie (*onely*.) *O yee Virgins* (ſaith hee) *in your prayers ſet Chriſt* (*onely*) *before your eyes, and his Father, being enlightned by the Spirit.* And the Church of Rome being conſcious of ſuch an ancient Euidence againſt their Angel-worſhip, in the Greeke Originall haue turned δ'χαις into ψύχαις· *Prayers* into *Soules*.

Virgines ſolum Chriſtũ in precibus veſtris antè oculos habete et Patrẽ illũ, illuminata à ſpiritu. Ignat. ad Philadelph.

Ignat Lugd impreſſ. An. 1572.

Touching *Vniuerſalitie*] *Iræneus* Biſhop of *Lyons*, tels vs, that in his dayes, the Church *per vniuerſum mundum*, *throughout the whole world, doth nothing by Inuocations*

Eccleſia per vniuerſum mundum— nec Inuoca-

tions of Angels, nor by Incantations, nor any wicked curiositie, but decently, comely and manifestly directeth her prayers to God which hath made all, and calls vpon the Name of our Lord Iesus. And *Tertullian*, a learned Father in the Church of *Africa*, makes this open profession of his faith. *Whatsoeuer are the wishes of man or Prince, these things I can aske of no other, then of him, from whom I know I shall obtaine them, because hee alone it is, who performeth these things, and I am his seruant, who depend vpon him alone.*

tionib⁹ Angelicis facit aliquid, nec &c. Iren. l.2.c.57.

Quacunque hominis & Cæsaris vota sunt hac ab alio orare, non possum, quã à quo scio me consequaturũ, quoniam et ipse est qui sol præstat; et ego famulus eius qui eũ solũ obserue. In Apol.ca.30.

Touching *Succession*] In *Origens* time this *Trent* faith was vnknowne: for when *Celsus* the Philosopher (began to play the Romanists)

and ſaid of Angels: *They belong to God, and in that reſpect wee are to put our truſt in them, and make oblations to them, according to the Lawes, and pray vnto them, and that they may bee fauourable vnto vs.* *Origen* makes him this anſwere: *Away with Celſus his counſell, ſaying, Wee muſt pray to Angels; let vs not ſo much as affoord any little audience to it. For we muſt pray to him alone, who is God ouer all; and wee muſt pray to the Word of God his onely begotten, and the firſt borne of all creatures, and wee muſt intreat him, that hee as high Prieſt, would preſent our prayer (when it is come to him) vnto his God, and our God, and vnto his Father, and the Father of them that*

Origen. li. 8 contr. Celſũ

that frame their life according to the word of God.

In the ſucceeding Age, the ancient Conncell of *Laodicea* decreed, *Wee ought not to leaue the Church of God, and invocate Angels.* And the Roman Church being likewiſe conſcious of this Euidence againſt their Invocation of Angels, haue turned *Angelos* into *Angulos*: ſaying, *Wee muſt not leaue the Church of God, and haue recourſe to Angles* (or corners.) This Councell was called in the yeere 364, in *Laodicea*, a capitall Citie in *Phrygia*, where this Angel-worſhip was frequent, wherein they had *Oratories* & Chappels to pray to S^t. *Michael*, the chiefe Captain of Gods

Conc. Laodic. Can 36.

Merlin. fol. 68. Edit. 1530. & Crabbe fol. 226 Edit. 1538.

hoſte among them. This Canon of the Councell, *Photius* doeth note to haue been made againſt the *Angelites*, thoſe heretiques *that were inclined to the worſhip of Angels*. And *Theodoret*, a Greeke Father, more particularly makes twice mention of this Canon, and declares the meaning of it in theſe words. *Whatſoeuer yee doe in word or deed, doe all in the name of the Lord Ieſus, giuing thankes to God, and the Father by him. — The Synode of Laodicea alſo following this rule, and deſiring to heale that old diſeaſe, made a law, that they ſhould not pray vnto Angels, nor forſake our Lord Ieſus Chriſt.* Cardinall *Baronius* is not well pleaſed with *Theo-*

Phot. Nomocanon. tit. 12. c. 9. Aug. de hæreſ. cap. 39.

Theod. in Coloſ. 3. & in Col. 2.

Theodoret, for deliuering his opinion touching the ſenſe of that councell. *By this you may ſee* (ſaith he) *that Theodoret did not well vnderſtand the meaning of Saint Pauls wordes.* But that which is moſt obſeruable, the pretence which the heretiques made in thoſe dayes for their Angel-worſhip, is the chiefe reaſon alleadged for their doctrine of faith by the Romaniſts in theſe times. *We haue recourſe* (ſay they) *to Angels and Saints, with deuotion and humilitie, that by their interceſſion, God may be more fauorable vnto vs.* Now Saint *Ambroſe* complaines, that the Heathen Idolaters, *to couer their ſhame for their neglecting of God,*

Ex hic videas Theodoretũ haud feliciter (eiũ pace dictum ſit aſſecutum eſſe Pauli verborum ſenſum. Baron. An. Tom. 1. An. 60.

Ambr. In Rom. cap. 1.

were wont to vſe this miſerable excuſe, that by theſe they might goe to God, as by Officers wee goe to the King. But heare what anſwere hee makes to the vanitie of ſuch worſhippers: *Goe to, is any man ſo mad, or ſo vnmindfull of his ſaluation, as to giue the Kings honour to an Officer? — For therefore doe men goe to the King by Tribunes or Officers, becauſe the King is but a man, and knoweth not to whom to commit the ſtate of the Common wealth: but to procure the fauour of God, from whom nothing is hid, (for hee knoweth the workes of all men) wee need no ſpokeſman, but a deuout mind: for whereſoeuer ſuch a one ſhall ſpeake vnto him, hee will anſwere him.* But of all the

Ambr. ad Rom. ca. 1.

the Fathers, Saint *Chryſoſtome* is moſt plentifull in refuting this pretended reaſon, of Interceſſion by Saints and Angels: *When thou haſt need to ſue vnto men,* (ſaith hee) *thou art forced firſt to deale with doore-keepers, and to intreate paraſites and flatterers, and to goe a long way. But with God there is no ſuch matter, without an Interceſſor he is intreated, without money, without coſt he yeeldeth to the prayer.* Laſtly, for an example hee ſets before vs the woman of *Canaan*: *Shee intreateth not* Iames (ſaith hee) *ſhee beſeecheth not* Iohn, *neither doth ſhee come to* Peter, *but breake through the whole company of them, ſaying, I haue no need of a Mediator, but taking*

Chryſoſt. Serm. 7. de Pænitent.

Chryſ. in dimiſſione Chananææ. tom. 5. Edit. Sauil. p. 195.

repentance with me for a ſpokeſman, I come to the Fountaine it ſelfe. For this cauſe did he deſcend, for this cauſe did he take fleſh, that I might haue the boldneſſe to ſpeake vnto him: I haue no need of a Mediatour, haue thou mercy vpon me.

It is true, that about this time Inuocation of Saints was practiſed by ſome particular perſons, but neuer till this later age receiued for an Article of faith. *Gregorie NaZianZene* was one of the firſt, who called vnto, rather then called vpon the ſpirits of dead men, in his *Inuectiues* which hee wrote againſt *Iulian* the Emperor, makes this Invocation, *Heare, O thou ſoule of Great Conſtantine, (if that thou haſt*

ὦ ψυχὴ μακαρία.

any

any vnderſtanding of theſe things.) And in his funerall Oration, which hee made vpon his ſiſter *Gorgonia*, hee ſpeaketh vnto her in this manner: *If thou haſt any care of the things done by vs; if holy ſoules receiue this honour from God, that they haue any feeling of ſuch things as theſe, receiue this Oration of ours, inſtead of many, and before many funerall obſequies.* The firſt Invocations then were but *Apoſtrophes* at the Tombes of Saints, and thoſe alſo deliuered doubtingly, with this ſuppoſition, *If thou heareſt, if thou doeſt vnderſtand.* Beſides, Invocations at firſt were but wiſhes, and no prayers. *But if any* (ſaieth *Caſſander*) *would haue ſuch com-*

Greg. Naz. Orat. 11 in Gorgon.

Cass. Ep. 19 ad Ioh. Molinæum p. 1109. Idē Schol. in Hymn. Eccles operū. pag. 242.

compellations to bee taken also for a direct speaking to them, I doe not gainesay it; notwithstanding I would thinke that a tacit condition ought to bee vnderstood in such an intimation, as was vsed by Gregorie Nazianzene, that is, *(if they doe heare, if they doe vnderstand)* or otherwise, that is to say, *All yee Saints pray vnto God for me, should import as much, as if it were said, Would to God that all the Saints should pray to God for me.*

But that which is remarkable, and as I conceiue, is worthy of all mens obseruation: Our aduersaries confesse, there was no Inuocation of Saints before the comming of Christ, because they were in Lymbo, and

and did not see God: and therefore, *it is to bee noted,* (saith *Bellarmine*) *Because the Saints which dyed before the comming of Christ, did not enter into heauen, neither did see God, nor could ordinarily take knowledge of the prayers of such as should petition vnto them: therefore it was not the vse in the Old Testament to say, Saint Abraham, pray for mee.* If this were the onely reason, why Invocation was not vsed in the old Law, for the same reason wee may confidently auer they ought not to produce the testimonies of ancient Fathers since the New: for most of the Greeke and Latine Fathers, did hold that the faithfull after death remained till the day

Bellar. de Sanct. Beat. lib. 1. c. 19.

day of Reſurrection, in certaine receptacles of Reſt, without attaining the bleſſed viſion of God. *Iræneus* termes them, *Inuiſible holds*, Saint *Auſten*, *Hidden Receptacles*; Saint *Hyllarie*, *The boſom of Reſt*; *Ambroſe*, *Places of ſuſpence*; *Bernard*, *Atria*, *Outward Porches, or Courts*. And for a further teſtimonie of theſe and other particulars, their learned *Stapleton* profeſſeth, That *many famous ancient Fathers*, (as namely) *Tertullian*, *Irenæus*, *Origen*, *Chryſoſtome*, *Theodoret*, *Oecumenius*, *Theophylact*, *Ambroſe*, *Clemens*, *Romanus*, *and Bernard*, *did not aſſent vnto this Sentence*, (*which now in the Councell of Florence*, *was at length*, *after much diſputing*, de-

Iren. lib. 5. Aug. Euchi. c. 108. Hyll. in Pſal. 120. Ambr. de Cain & Abel. l. 2. c. 2. Bern. Ser. 3. de omnibus Sanctis.

Tot illi et tã celebres antiqui patres Tertullianus &c. huic ſententiæ (quæ nũc in Concilio Florentino magnâ demũ cenquiſitione factâ vt dogma fidei definitum eſt) quod

defined as doctrine of faith) that the ſoules of the righteous enioy the ſight of God before the day of Iudgement; but did deliuer the contrary ſentence thereunto. From hence therfore I may infallibly conclude, that ſuch as held that the Saints were not admitted to the ſight of God, could not well hold, that men ſhould pray vnto them in ſuch manner as the Romaniſts vſe now to doe; becauſe the Saints not enioying the ſight of God, are not able ordinarily to take notice of the prayers that are put vp vnto them.

iuſtorum animæ antè diē iudicii Dei viſione fruuntur, non ſunt aſſenſi, ſed ſententiam contrariam tradiderūt Stapl defl. Eccleſiaſt. authorit. cont. Whitak. l. 1. c. 2.

Saint *Auſten* tells vs, that in his time it was a great queſtion, (and not eaſily to bee determined) *Whether at all,*

Reſpondeo magnā quidē eſſe quæſtionum—

verum vel quatenùs, vel quomodò ea quæ circà nos aguntur, nouerint ſpiritus mortuorũ. Aug. in Pſal. 108. Enarrat. 1.

all, or how farre, or after what manner, the ſpirits of the dead did know the things that concerned vs heere. And *Anſelmus Laudunenſis*, in his interlineal gloſſe vpon that text; *Abraham is ignorant of vs, and Iſrael knoweth vs not, Eſa. 63.* noteth, that Saint *Auſten* ſaith, *that the dead, euen the Saints, doe not know what the liuing doe, no not their owne ſonnes.*

Non propriè inuocamus Sanctos ſed Deũ, non enim aut Petrus aut Paulus audit Inuocãtes, ſed gratia quam habent (viz. apud Deum Reſp. Patr. ad Ger. c. 21

Adde to theſe teſtimonies, the confeſſion of the *Greeke* Church: *Wee doe not properly inuocate Saints, but God: for neither Peter, nor Paul, heare any of thoſe that inuocate them, but the grace and gift that they haue, according to the promiſe; I am with you vntill the end of the world:*

mea-

meaning, (as it may be conceiued) that the *Saints* heare not them that invocate them; but Christ the Son of God, who was giuen vnto them, and promiſed to bee with them vnto the worlds end. Adde to theſe opinions, the ſayings of their owne Schoolemen: *Scotus* ſaith, it is *probable*; *Peter Lumbard* ſaith, It is not *incredible, that the Saints ſhould heare our prayers.* Adde to the vncertaintie of the Fathers opinions; ſome did vſe wiſhes, and compellations, not Invocations: others denyed the Saints could take notice of their prayers, by reaſon they did not as yet ſee God; others doubted whether they did heare when

Scotus in 4. diſt 45. quæſt. 4. Pet. Lomb. Sentent lib. 4 diſt. 45.

Altiſſid. in Sūm. part. 4. l. 3. tract. 7. c. de orat. quæſt. 6. Biel. in Cā. Miſſa Sect. 30.

when they were called vpon; others, (as namely *Guilielmus Altiſidorenſis*, and *Gabriel Biel*) reſolued, that neither the Saints doe pray for vs, neither are wee to pray to them. Theſe, (I ſay) and the like reaſons conſidered, I may ſafely conclude, that Invocation of Saints wants *Antiquitie*, *Vniuerſality*, and *Succeſſion*; and that opinions doubtfull and vncertaine, reaſons *probable* and *not incredible*, are no ſure grounds for the ſaluation of a Chriſtian; and therefore it is no Article of faith, no Catholique doctrine, no Apoſtolique Tradition, as is pretended in the eighth place.

Thus briefly I haue ſhewed

ed you, that the *Trent Traditions*, (which are receiued with the ſame reuerence as the Scriptures themſelues) want the proper markes of their owne Church. I haue ſhewed you likewiſe, that the *Greeke* Church in the principall poynts of controuerſie, is altogether different from the Romane, and in the chiefeſt of thoſe points agreeth wholly with the Proteſtants. And for this cauſe the Greeke *Patriarch* congratulates with the Reformed Churches in this manner: *We giue thankes to God the Authour of all grace, and wee reioyce with many others, but eſpecially in this, that in many things your doctrine is agreeable to our Church.* And

Nunc Deo omnis gratia authori gratias agimus, et lætamur cum multis aliis tum nõ minimum in hoc quod in

multis vestra doctrina cum nostra consonat Ecclesia. Patr. resp 2. in init. & resp. 1. p. 148.

And certainly, we likewise haue great cause to reioyce in our owne behalfe and theirs, that the Greeke Church hath continued the truth of our doctrine in all ages, which plainely shewes the Antiquitie and Visibilitie of our Church, in the affirmatiue poynts which we maintaine, and the Noueltie of the Romane, in those Negatiue opinions, which we condemne.

If we looke beyond *Luther*, we shall easily discerne, that the *Muscouites*, *Armenians*, *Egyptians*, *Æthiopians*, and diuers other countreys and Nations, (all members of the Greeke Church) taught our Doctrine from the Apostles time to ours.

This

This is so true an Euidence in our behalfe, that *Bellarmine*, as it were in disdaine of the Churches, makes this answere: *We are no more moued with the examples of Muscouites, Armenians, Egyptians* and *Æthiopians, then with the examples of Lutherans, or Anabaptists, and Caluinists: for they are either heretiques, or Schismatiques.* So that all Churches (be they neuer so Catholique and ancient) if they subscribe not to the now Romane Faith, are eyther schismaticall or hereticall.

Bell. de ver. Dei. l 2. ca. vlt. in fine.

But let these men obserue what Rules they list, let them brag of *Antiquitie, Vniuersalitie* and *Succession*; let them reiect the confessions of

of all Christian Churches but their owne, yet shal they neuer be able to proue those vnwritten Traditions Apostolique, and of equall authority with the Scriptures, which contrary the doctrine of the Apostles, or by consequence ouerthrowe the foundation of the written Word. If the Apostle teach vs to *pray with the spirit, and to pray with the vnderstanding also:* how can prayer in an vnknowne tongue, without vnderstanding, be prooued a Tradition Apostolicall? If the Apostle teach vs by the written Word, that the Communion in both kinds extend to all beleeuers, by the general words of Christ: *Drinke yee all of this.* How

1. Cor. 14.

can

can the Communion in one kinde bee tearmed a Tradition Apoſtolical, which impoſeth the contrary on the *Non Conficient* Prieſt, and the lay people, Drinke ye none of this? If the holy Spirit dictate by the mouth of an Apoſtle: *Search the Scriptures:* how can that doctrine be ſaid to bee Apoſtolicall, which inioynes the contrary to the lay people, Search not the Scriptures? If the written Word proclaime it for an Apoſtolike doctrine: *It is better marrie then burne:* how can that vnwritten Word bee tearmed a Tradition Apoſtolicall, which teacheth the contrary: *It is better for a Prieſt to burne then marry?* If an Angel from hea-

Vtrumq; eſt malũ et nubere et vri imò peius eſt nubere quid reclamẽt aduerſarii &c. Bell. de Monach. l. 2. c. 30.

heauen proclaime of the reall presence of Christs body: *He is risen, he is not heere:* and the Apostle declares it for an Article of beliefe, *The Heauens containe him till his second comming.* How can the corporall and reall presence of Christ in the Sacrament, be a Tradition Apostolicall, which affirmeth that Christs body is conteined in the heauens, and in a Pix at one and the same time? If the Communion of the body and bloud of Christ, be a common vnion of Priest and people, and by the Apostles written Word *Wee are all partakers of one Bread, and one Cup:* how can Priuate Masse bee tearmed a Tradition Apostolicall, where-

wherein the Priest receiues the Bread and Cup alone without the people? If God himselfe forbid by his Morall Law, the worshipping of Images; and the same Lawe stood in force with Christ and his Apostles, how can that doctrine be made a point of Faith, and termed a Tradition Apostolicall, which on the contrary giues adoration to Images? Lastly, if an *Angel* from heauen forbids the worshipping of Angels by a particular instance in himselfe; *Worship not mee, for I am thy fellow-seruant*: How can it be reputed a Tradition Apostolicall, and an Article of Faith, that the *Saints reigning with Christ, are to bee* Art. 8.

worshipped and prayed vnto? These Papal Traditions vnwritten, are different, if not flatly opposite to the Word written; and therefore I will say with *Tertullian*, who answered the heretiques in his dayes: *Their very doctrine it selfe being compared with the Apostolike, by the diuersity and contrarietie thereof, will pronounce, that it had neither any Apostle for an Authour, nor any man Apostolique.* Now if any Romanist shall take that poore exception, and say their Tenets are not flat contrary to the Scriptures; let him take his answere from Saint *Chrysostome*: Saint *Paul teacheth not* (saith hee) *if any man preach contrary to the Gospell, or ouerthrow the whole*

Tert. præsc. adverſ. hæreſ. c. 32.

Non dixit ſi contraria annuntiauerint, aut ſi totũ Euan-

Go-

Gospell; but if they preach any little thing besides the Gospell hee hath receiued, if hee ouerthrow any thing, whatsoeuer it be, let him be accursed. I say therefore, if this or the like vnwritten Traditions bee found *præterquàm*, or *contraquàm*, either besides or contrary to the Scriptures (as certainly most of their Traditions are) I say, it is impossible to reconcile them for Apostolike Traditions, and consequently more absurd to equall them with the Scriptures, and make them a partiall rule of faith: for *Although* (saith *Tertullian*,) *the Apostles did deliuer some things vnto their domesticall friends* (*as I may call them*) *yet wee must not beleeue, that*

gelium subverterint, sed si vel paulũ Euangelizauerint praeter Euangeliũ qd acceperũt etiãsi quidvis labefactauerint. Anathema sint. Chryſ. in Galat. c. 1 & Aug. in Ioh. Tra. 98

Tertul. de præſcr. c. 26.

they deliuered any such things as should bring in another rule of Faith, different and repugnant to that, which they generally propounded in publique, as though they had preached one Lord in the Church, another in their lodging.

To leaue therefore a certainty for an vncertaintie, to forsake the written Word, *which is the safest and surest rule of beliefe*; for vnwritten Traditions which haue neither *Antiquitie* for their leader, nor *Vniuersality* for their assurance, nor *Succession* for their euidence; this I say, is *Via dubia*, a doubtfull and vncertaine way, this is *Via Deuia*, a wandring and By-way.

Sect.

SECT. IX.

The Scriptures are a certaine, safe, and euident direction to the right way of Saluation; and consequently, to ground Faith vpon vnwritten Traditions, is an obscure, vncertaine, and dangerous By-way.

I Confesse it for a trueth, that in the first ages of the world, the *Ancients* had the knowledge of God without writing, and their memories, by reason of their long liues, were Registers, instead of Bookes: but afterwards, when God had taken the posteritie of *Iacob* to bee his peculiar people,

the liues of men were ſhortned; and therefore hee gaue them their lawes in writing, which writing was ſo true and perfect, that *ſome Romaniſts confeſſe, the Iewes had nothing pertaining to the knowledge and ſeruice of God, that was not written.* And as in "the creation of the world, "before the Sun was made, "the light was ſuſtained "and ſpread abroad by the "incomprehenſible power "of God; yet after the Sun "was created, God conuei-"ed the whole light of the "world into the body of "the Sun: ſo that though "the Moone and Starres "ſhould giue light, yet they "ſhould ſhine with no other "light, but what they re-"ceiued

Non deſunt aliqui Catholicorum qui negant nullã fuiſſe Traditionẽ non ſcriptã apud Iudaos Bell. de verbo Dei non ſcrip. l. 4. c. 8

"ceiued from the Sunne;
"Euen ſo in the conſtituti-
"of the Church, howſoe-
"uer God at firſt preſerued
"and continued the know-
"ledge of his truth, by im-
"mediate reuelation from
"himſelfe to ſome choſen
"men, by whoſe miniſterie
"hee would haue the ſame
"communicated to the reſt,
"yet when hee gaue his
"word in writing, he con-
"ueyed into the bodie of
"the Scriptures, the whole
"light of his Church, ſo
"that albeit there ſhould be
"Paſtors & Teachers ther-
"in, to ſhine as ſtarres, to
"giue light to others, yet
"they ſhould giue no other
"light, but what by the
"beames of the written

" Law was caſt vpon them. And that wee might haue good warranty for the written Word, God himſelfe ſhewed the firſt way by his owne example, who with his owne finger wrote the *Decalogue* in tables of ſtone; and (ſaith *Moſes*) *The Tables was the worke of God, and the writing was the writing of God vpon the Tables.* And as God was the firſt Author of writing in the old Law: ſo our Sauiour Chriſt, God and Man, taught the ſame leſſon by his owne example and direction in the New: *For when the Diſciples wrote* (ſaith *Auſten*) *what Chriſt ſhewed and ſaid vnto them, it is not to be ſaid that he did not write, becauſe the members wrought that which*

Exod. 32. 16

Cum illi ſcripſerunt, quæ ille oſtendit et dixit, nequaquã dicendum eſt,

which they learned by the inditing of the Head. For whatsoeuer he would haue vs to reade of the things which he did and said, he gaue in charge to them, as his hands to write the same. And thus one and the same Spirit, that prescribed the old Law to *Moses*, gaue also expresse charge to the Euangelist Saint *Iohn: Scribe, write these things.* And lastly, the reason of this writing, Saint *Luke* renders to *Theophilus, That thou mightst know the certaintie of those things wherein thou hast beene instructed.* Now as things written are of longer continuance, and better assurance, whereby we haue the certaintie of our faith and doctrine: so likewise by that

quod ipse nõ scripserit, &c. Aug. de consens Euangel. lib. 1. c. 35.

Reuel. 1. 11. 19.

Luke 1. 4.

certainty we inioy the more safetie: and for that cause the Apostle Saint *Paul* tells the *Philippians*, that which hee deliuered by word of mouth being present: *To write the same things* (saith he) *to me it is not grieuous, but for you it is safe.* And this may be a good comfort for all beleeuing Protestants, that wee haue these two benefits of the written Word, (by the doctrine of two Apostles) *Certaintie* and *Saftie.*

Phil 3.1.

This doctrine was rightly obserued, and earnestly pursued by the true beleeuers in the Primitiue Church, in so much, as it is obserued by *Eusebius*, that *the faithfull who had heard the preaching of Saint Peter, not thinking that* suf-

Scriptura Regula credendi certißima tutißimaq; eßt. Bell. de verbo Dei. lib. 1. cap. 2 Euseb. li. 2. cap. 14.

ſufficient, nor contented with the doctrine of that diuine preaching vnwritten, moſt earneſtly intreated Marke, *that hee would leaue them in writing, the Commentaries* (or records) *of the doctrine which they had deliuered vnto them br word; and ceaſed not till they had perſwaded him thereto. Now it is reported* (ſaith hee) *when the Apoſtle vnderſtood this to haue beene done by the reuelation of the holy Ghoſt, he ioyed much in the deſire of thoſe men, & by his authority warranted this Goſpel in writing to the reading of the Church.* Here was a memorable example, both for the Certaintie, and Safetie of the Chriſtian Faith; the faithfull heare the Word of God, yet fearing the vncertaintie

taintie of that which might bee deliuered vpon report, from hand to hand, they intreat *Marke* the Scholler and follower of *Peter*, that hee would commit the same to writing: this was performed accordingly, and Saint *Peter* ioyed in the performance of it; and withall testified by his approbation, that their good motion proceeded from the Holy Ghost.

In like manner you shall obserue, as the Apostle S^t. *Paul* wrote those things which he deliuerd by word of mouth to the *Philippians:* so likewise hee deliuers the same things to the *Corinthians, which hee receiued according to the Scriptures.* And

1.Cor.15.3.

from

from hence wil arise a third benefit, (which is the grand point in question) *The Scriptures are alone sufficient without the helpe of Traditions:* for that which Saint *Paul* hath testified of the Church at *Corinth* and *Philippi*, the same *Nicephorus* expresseth more particularly in these words: *What Saint Paul being present, taught by word of mouth amongst the Corinthians, Ephesians, Galathians, Colossians, Philippians, Thessalonians, Iewes, Romans, and many other persons, whereunto the holy Ghost sent him, and whom hee begate in the faith of Christ, the same things in his absence hee compendiously reuoketh into their memory by his Epistles written vnto them.* If therefore S^t. *Paul*

Niceph. Eccles. Hist. lib. 2. ca. 34.

Paul ſet downe in his Epiſtles all that doctrine which hee deliuered by word of mouth to thoſe ſeuerall Churches, & withall taught that doctrine *which he receiued according to the Scriptures*, it will follow of neceſſitie, that all things neceſſary to ſaluation, are contained in the Scriptures: for hee witneſſed of himſelfe: *I haue not ſhunned to declare (all) the Councell of God.* Acts 20.27.

Let vs appeale to him, touching the ſufficiencie of the Scriptures: Firſt, hee exhorts *Timothy, to continue in thoſe things which hee had learned, and had been aſſured of:* neither doth he tell him, hee was aſſured of Traditions, but plainly expreſſeth 2. Tim. 3.14

in

in that place his meaning of the *Holy Scriptures*; and that it might appeare the Scriptures were not denyed by the Apoſtles to children and ignorant perſons, (as it is now vſed in the Church of Rome) hee teſtifieth in his behalfe, *that from a child hee had knowen the holy Scriptures:* and that it might yet further appeare the Scriptures were ſufficient for his ſauing knowledge, without the helpe of Traditions, he proteſteth to him, that *they were able to make him wiſe vnto ſalvation.* And laſtly, leſt it might bee thought a particular inſtruction to *Timothie* alone, and not to the reſt of the faithfull, he proclaimes the written.

Verſe 15.

Ibidem.

ten Word as a generall rule, and conclusion for all beleeuers: *All Scripture is giuen by inspiration of God, and is profitable for doctrine, for reproofe, for correction, for instruction in righteousnesse, that the man of God may be perfect, throughly furnished to all good workes.* So that, if you regard the authoritie of the written word, it came from God by inspiration; if the vse of it, it teacheth, correcteth, improueth; if the end and perfection of it, that the man of God might bee throughly furnished to euery good work. Now whatsoeuer is so profitable vnto all these ends, to make a man wise vnto saluation; must needs bee sufficient of it

Vers. 16. 17.

it ſelfe, and the rather, becauſe there is nothing can bee wiſhed for, either to ſoundneſſe and ſinceritie of Faith, or to integritie and godlineſſe of life, that is, to mans perfection, & the way of ſaluation, which, *the Scripture giuen by inſpiration of God* doeth not teach the faithfull ſeruants of Chriſt: nay more, if that which is written, bee not ſufficient by the beliefe whereof we may attaine to eternall life; without doubt, Saint *Iohn*, the beloued Diſciple of Chriſt would neuer haue told vs: *Theſe things are written, that wee may beleeue, and beleeuing we may haue eternall life.* Iohn 20 31.

I proceed to the examination of the ancient Fathers, that

that out of the mouth of two or three witnesses, that written Word may be established.

Athanasius] the holy Father tells vs: *The holy Scriptures giuen by inspiration of God, are of themselues sufficient to the discouery of the truth.* And as concerning the fulnesse of all truth, which is reuealed in the Scriptures. Saint *Hillary* assures vs, that in his dayes *The word of God did suffice the beleeuers*; yea, (saith he) *what is there concerning mans saluation, that is not conteined in the Word of the Euangelist? What doth it want? What is there obscure in it? All things there are full and perfect.* And *Tertullian* himselfe professeth, that *hee honoureth*

αὐτὰρ χεῖς μὴν γὰρ εἰσὶν αἱ ἁγίαι γραφαὶ ἱκανῶς πρὸς τὴν ἀλήθειαν ἀπαγγελίαν. Athan. orat. cont. Gen. in init.

Sufficiebat quidē credentib' Dei sermo, qui in aures nostras Euangelista testimonia-trāsfusus est? quid enim in eodem Sacramēto salutis humanæ non continetur? aut quid sit qd reliquū est, aut obscurum? Plena sunt

noureth the fulnes of the Scriptures, and denounceth a woe to *Hermogenes* the heretike, *if hee take ought from those things which are written, or addeth to them.* And Saint *Cyrill* more expressely, *All things* (saith he) *which Christ did, are not written, but those things are written, which the Writers thought sufficient, as well touching conuersation, as Doctrine, that shining with right faith, and vertuous workes, wee may attaine to the Kingdome of Heauen.* And Saint *Austen* giues his consent with the rest of the holy and ancient Fathers: that *In those things which are layd downe plainely in the Scriptures, all those things are found which appertaine to Faith, and di-*

omnia vt à pleno et perfecto facta. Hil. de Trin. l. 2 Tert. contr. Hermo. c. 22

Non omnia qua Dominus fecit conscripta sunt sed qua scribentes sufficere putarunt tam ad mores quam ad dogmata, vt rectâ fide et operibus et virtute rutilantes ad regnum cælorũ perveniamus. Cyr. in Ioh. li. 12 c. 68.

In iis qua aperte in Scripturâ posita sunt,

inueniuntur illa omnia qua cõueniunt fidem moresq; viuendi. Aug. de doct. Christ. lib. 2. cap. 9.

direction of life. And thus by the testimonies of the blessed Apostles, and the consent of holy Fathers, we haue *certaintie*, we haue *safetie*, wee haue *assurance*, wee haue *all sufficiencie* in the Scriptures.

Surely the ancient Fathers did little dreame, that the precious stones and timber, on which the Church of Rome was first built, should bee repayred in her decaying age, with strawe and stubble of vnwritten doctrines, and vnknowne Traditions. Saint *Cyprian*, that blessed Martyr, was so farre from allowing Ecclesiasticall Traditions for a poynt of Faith, that hee makes this *Quære: Whence*

is

is this Tradition? is it deriued from the Lords authoritie, or from the precepts of the Apostles? for God willeth vs to doe those things which are written. But this *quære* is so distasted by *Bellarmine*, that to this short demand, hee returnes this sharpe answere: *Cyprian spake this when hee thought to defend his owne errour, and therefore it is no maruell, if hee erred in so reasoning:* yet wee may see what time and errours haue brought to passe, those authorities of Scripture which the heretiques pretended for their vnwritten Traditions in the ancient Church, are the very same which the Romanists at this day assume in behalfe of their Traditions.

Vnde ista Traditio? vtrumne de Dominica, &c ea enim facienda esse qua scripta sunt Deus testatur. Cypr. Epist. 74. ad Pōp.

Respondeo Cyprianum hac scripsisse eū errorem suum tueri vellet & ideò si more errantium tunc ratiocinaretur &c. Bellar. de verb. Dei li. 4. ca. 11.

Ire-

Irenæus tels vs, that in his time the heretiques complained, that *they who were ignorant of Traditions, could not find the trueth in the Scriptures, for the truth was not deliuered by writing, but by word of mouth.* And for proofe of their assertion, they cite the words of Saint Paul. *We speake wisedome amongst them that be perfect.* *Bellarmine* alledgeth in this very Text, to proue, that many mysteries require silence, that it is vnmeet they should be explained by the Scriptures, and therefore are onely learned by Traditions. *Tertullian* tells vs, that the heretiques *confessed indeed, that the Apostles were ignorant of nothing, — but they say the Apostles reueale*

Iren. l. 3. c. 2

1. Cor. 2.

Bell. de ver. Dei. l. 4. c. 8.

Tertul. de præscip. adverſ. hæreſ. cap. 25.

uealed not all things vnto all men. And for proofe, they cite the Word written: *O Timothy, keepe that which is committed to thy trust.* In like manner Saint *Austen* tels vs, that *All fooliſh heretiques doe ſeeke to colour their deuices by the pretext of this Goſpell; I haue yet many things to ſay vnto you, but ye cannot beare them now. But* (ſaith hee) *ſeeing Chriſt himſelfe hath been ſilent of thoſe things, who of vs can ſay they are theſe and theſe? or if hee dare ſay it, how doth hee proue it?* Theſe and the like places are cited by *Bellarmine*, and the Romaniſts, for the honour and authoritie of their vnwritten Traditions: nay more, they are vrged with ſuch eagerneſſe in de-

Aug. in Ioh. Tract. 97. & 96.

Bell de verbo Dei. li. 4. cap. 5.

defence of their doctrine, that some of them publikely professed. *Si Paulus ille Tharsensis, &c. If that same Paul of Tharsus, the chiefe instrument of diuine Philosophie, should condemne any Traditions of the Catholike (Romane) Church, I would confidently proscribe him, abandon him, pronounce Anathema, with direfull execrations against this Said.*

Fauour. Antiq. pag. 175

Waltram Bishop of *Naumburg*, a principall member of the Romane Church, and conuersant amongst the Monks of former ages, giues the reason which occasioned the Romanists of these later times to stand vpon iustification of their Traditions. About the time the

Deuill

Deuill was let looſe, (that is to ſay, a thouſand yeeres after Chriſt) certaine Monkes (ſaith he) for the vpholding of Pope *Hildebrands* faction, *deſired other doctrines, and brought in maſteries of humane Inſtitution*: and to preuent the knowledge of the truth, *they permitted not yong men in their Monaſteries, to ſtudie the ſauing knowledge* (of the Scriptures,) *to the end, that their rude wit might bee nouriſhed with the huskes of deuils, which are the cuſtoms of humane Traditions, that being accuſtomed to ſuch filth, they might not taſte how ſweet the Lord was.* This learned Author giues vs to vnderſtand, that the vnwritten doctrines in the Roman Church, were but

Alienas doctrinas appetunt & magiſteria humana inſtitutionis inducunt. Lib. de vnit. Eccleſ. p. 233.

Vt inde ingenium nutriatur ſiliquis dæmoniorum quæ ſunt conſuetudines humanarii Traditionii. Ibid. p. 228.

filth and huskes of Deuils, which without doubt the heretiques of former ages had ſcattered and left behind them. And thus the Prieſts and Fryars haue receiued the doctrine of Traditions from the Monks, the Monkes from the heretikes, and both ioyntly ſympathize with the heretike *Euſebes* in the generall Councell of *Chalcedon*, and make one and the ſame generall acclamation. *Thus I haue receiued of my forefathers, thus I haue beleeued, in this faith I was baptized and ſigned, in the ſame haue I liued till this day, and in the ſame I wiſh to die.*

Concil. Chal. Act. 1

I ſpeake not this to decline the authoritie of Apoſtolique Traditions: for I know

know well, the same Apostle, who tels, *the Scriptures are able to make vs wise vnto salvation*, giues also this warning to the Church of *Thessalonica*: *stand fast, and hold the Traditions which yee haue been taught, whether by word or our Epistle.* Here the Apostle calls his owne written Epistle a Tradition, and for ought can appeare, that which hee taught by word of mouth, was but the word written; (for a man may teach one and the same doctrine diuerswaies) but what Protestant, I pray, did euer refuse to hold the traditions which Saint *Paul* and the rest of the Apostles taught by word of mouth? Wee generally confesse, that they

2. Thess. 2. 15.

were of equall authoritie with the Word written; but who can tell vs what Traditions those were, if they were not written? We may grant without preiudice to our cause, that Saint *Paul* deliuered more to the *Thessalonians* by word of mouth then was conteined in that Epistle (although the words alleadged, inforce no such thing,) for wee take not vpon vs to maintaine that the first Epistle to the *Thessalonians* containeth all the doctrine to saluation; but doth it therefore follow, that he deliuered more vnto them then was contained in the whole Scriptures?

When *Paul* came to *Thessalonica*, *three Sabbath dayes* (saith

(saith the Text) *hee reasoned with them out of the Scriptures*: He taught them, that *it behooued Christ to suffer, and rise againe from the dead, and that Iesus was Christ*: and after that, hee *witnesseth both to small and great, saying none other things then those which the Prophets and Moses did say should come.* Therfore whatsoeuer hee deliuered to the Thessalonians, although it be not found in his written Epistle, yet it must needs be contained in the holy Scriptures. Againe, if the Thessalonians had insisted onely vpon vnwritten Traditions, yet the Apostle would by no meanes approoue of it: for hee professeth that the Iewes of *Berœa*, were more noble,

Acts 17.2.

Acts 26.22.

noble, then those of *Thessalonica*, and there he giues the reason for it: *In that they receiued the Word with all readinesse of mind, and searched the Scriptures daily, whether those things were so.* And hence we haue an example of the vndoubted Traditions of the Apostles themselues, which were examined by the touchstone of the Scriptures: but no man can shew me that euer the Scriptures were examined by vnwritten Traditions.

Acts 17.11.

We say therefore that all vnwritten Traditions which concerne the saluation of the beleeuer, are either immediately, or at least by sound inference, deriued from the Scriptures, and those

thoſe alſo haue a manifeſt and perpetuall teſtimony of the Primitiue Church, and the vniforme conſent of ſucceeding Chriſtians in all ages. And whereas our aduerſaries charge vs, that we likewiſe holde doctrinall Traditions, which haue no foũdation in the Scriptures, as namely the *Canon of the Scriptures*, the *keeping of the Sabbath*, the *baptizing of Infants*, and the *perpetuall Virginitie of the bleſſed Virgin*; it is ſufficiently apparant, that theſe things are alſo deriued from the Scriptures: for as wee deny not, that the *Canon* of the Scripture may bee tearmed a Tradition in a large ſenſe; yet wee ſay, euen that Tradition is deri-

ued alſo from the teſtimony of the Apoſtle Saint *Paul*, yea and of Chriſt himſelfe, who witneſſeth, that whatſoeuer he ſpake, was written in the *Law*, in the *Prophets*, & the *Pſalmes*, vnder which none of the Apocryphall Books are contained. Touching the *Sabbath* day, wee hold the obſeruation of it to bee perpetuall, and vnchangeable, becauſe we find it noted in the Scriptures. Touching baptiſme of Infants, *Bellarmine* himſelfe prooues it; firſt from the proportion betweene *Baptiſme* and *Circumciſion*: ſecondly, from two places of *Scripture*. Laſtly, concerning the perpetuall Virginitie of *Marie*, although for the honour

Acts 20.7. 1. Cor. 16, 2. Reue. 1, 10.

Iohn 3.5. Math. 19.14

nour and ſanctitie of that bleſſed Virgin wee beleeue it, yet this doctrine is not *de neceſſitate*, but *de pietate fidei*; it is more for pious credulitie, then for neceſſitie; and yet if we require Scripture for it, the Fathers proue it out of the 44 of *Ezech.* 2. as *Hierome* ſheweth in his Commentaries vpon that place.

Index Biblicus in Regiis Bibliis vocabulo (Maria) multis ſcripturæ locis ſignificari perpetuam virginitatem Mariæ oſtendit.

Now if any man liſt to be contentious, and demand of vs, where it is written that the Sonne of God is of the ſame ſubſtance with the Father? Where is it written, that Chriſt is God and man, ſubſiſting in one perſon? Where is it written, that the holy Ghoſt proceedeth from the Sonne as

well as from the Father? or where is the word Trinitie to bee found written in the whole body of the Scripture? If any man shall deny the truth of these things, because they are not plainly in the same words deliuered in the Scriptures, what can his question argue lesse then a plaine cauilling, and shifting of a knowne truth; for as *Athanasius* in the like case answered the *Arrians*, touching the word ὁμοούσιον, *(of the substance with the Father.) Albeit the word bee not found in the Scriptures, yet it hath the same meaning that the Scriptures intend, and import the same with them whose eares are intirely affected towards Religion.* And in like manner

Athan. Ep. quod decreta Synodi Nicęnæ cōgruis verbis sunt exposita.

ner Saint *Austen* made the like answere: *Albeit the word perhaps be not found there, yet the thing it selfe is found; and what more friuolous quarrell is it, then to contend about the word, when there is a certaintie of the thing?* I will not require of our aduersaries to shew mee in the Scriptures, the word of *Transubstantiation*, of *Masse*, of *Supremacie*, and the like, because they receiue them as Traditions which are not conteined in the Scriptures: but on the other side, if any Romanist will deny, that the Articles of the Apostles Creed are not contained in the Scriptures, and yet will shew me in expresse words, *I beleeue in God the Father Almightie, maker*

Quia etsi fortassè nomen ipsum non inueniretur, res tamē ipsa inueniretur; quid est enim contentiosius, quā vbi de re cōstat certare de nomine. Aug. Epist. 174.

maker of heauen and earth: or that, *the holy Catholike Church and Communion of Saints*, are the expreſſe wordes contained in the Scriptures, I will ſubſcribe to the Articles of the newe Romane Creed, and allow all Papall Traditions for Apoſtolical. For we doe not ſay that nothing is to bee beleeued *de fide*, but what is written in the Scriptures in expreſſe termes, but wee profeſſe it muſt be directly, or by neceſſary conſequence deduced from the Scriptures. It was the anſwere of *Epiphanius* to the diſciples of *Arius* in the Primitiue Church. *Wee all of vs doe confeſſe the Father to be vnbegotten, & increate; and it is ſurely an admirable*

Epiphan. hæreſ. 69. nu. 71.

rable saying, but shew mee if you can, where this saying is written: for neither doeth the Law of Moses, nor the Prophets, nor yet the Apostles make any mention thereof. If then we do piously acknowledge this saying, though it were not written any where; who can find fault with vs, though the word Coessentiall, or Consubstantiall be not written. As therefore we confesse the words, *Vnbegotten, Increate, Consubstantiall,* the word *Trinitie*, and the like, are not found in Scriptures: so I thinke no Romanists will or can deny, but that all those words are implyed in the Scripture, or by necessary inference deduced from them.

Idem. hæres. 75.

To conclude therefore this

this ſecond poynt, and firſt Article of the Romane Creed, ſince Papall Traditions haue no foundation in the Scripture, nor are contained in any Apoſtolike author (by our aduerſaries confeſſion) ſince they want a continued ſucceſſion from the Apoſtles time, with vniuerſalitie of Churches, & conſent of Fathers, ſince they are not reſolued of a certaine and definite number of doctrinall Traditions, (which ought to be reſolued in poynts of Faith.) Laſtly, ſince the Scriptures by the teſtimonies of both ſides, is *the ſafeſt and ſureſt rule for all beleeuers:* and ſince many Papall Traditions are different, if not contrary to the

the Scriptures. To follow vnknowne, and vnwritten doctrines, for knowne and written verities, is *Via dubia*, a doubtfull and vncertaine way; it is *Via deuia*, a wandring and By-way.

I proceed in the next place to the examination of the ancient Fathers, whereby it shall appeare, the Romish faith and doctrine, as it wants Antiquitie and Vniuersalitie of Churches, so likewise it is vtterly destitute of the consent of ancient Fathers.

SECT

SECT. X.

Our Aduersaries make great boast of the testimonies of the ancient Fathers in generall, yet when they come to sifting particular poynts, either by secret evasion they decline them, or openly reiect them.

Cant. 1. 7. and 6. 1.

TEll mee then, O thou whom my soule loueth, where thou feedest, whither is thy beloued turned aside, that wee may seeke him with thee? Shall wee seeke him in the Fathers? Oh (saith *Campian*) *If wee once name the Fathers, the field is fought, the wager is won on our side, for they are all ours.* Yea, (saith

Camp. Rat. 5.

(ſaith *Briſtow*) *In moſt matters of Controuerſie they are ſo plain on our ſide, that it cannot with any colour bee denied, or called in queſtion.* Yea *Duræus* the Ieſuit claimes a peculiar intereſt in the behalfe of the Roman Church: *Wee onely are the true ſonnes of the Fathers, wee doe not cite them by the halues, ſometimes allowing one part of their doctrine, ſometimes reiecting another, but we embrace them all.* And for confirmation of this aſſertion, the Romaniſts in their Apologie, or Petition of Lay Catholikes, make this generall acclamation: *For one place of a Father, ſometimes ill cited, ſometimes falſified, ſometimes mutilated, and ſometimes wholly corrupted,* (by Pro-

Briſt. Mot. 14.

Nos Patrũ veri filii ſumus. Dur. coutr. Whitak. p. 125. & 140.

Apolog. or Pet. of Lay Cath. 1604. cap. 4.

Protestants) *we can produce a thousand, not by patches and mammockes, as they doe, but whole pages, whole chapters, whole bookes, and the vniforme consent of all the ancient Fathers, and Catholique Church.*

Thus the wicked Iewes claimed *Abraham* for their Father; and thus the frantike *Grecian* claimed all the ships in Athens to bee his, when the poore man had least interest in them. If *Campian* and his fellow Iesuites had been liuing in the dayes of the ancient Fathers, surely they had been branded with the markes of heretikes for their false alarums: for *Carosus* the Eutychian heretike, although his claime reach not to all the Fa-

Thrasilaus.

Fathers, yet (ſaith he) *according to the Expoſition of three hundred and eighteene Fathers, ſo I beleeue, and in this faith was I baptized; what ſhould ye ſay more to mee, I cannot tell.* And *Dioſcorus* the heretike, much like the Ieſuit, makes an open outcry in the *Councell* of *Chalcedon*: *I haue the teſtimonies of the holy Fathers, Athanaſius, Gregorie, Cyril, I varie not from them in any poynt, I am throwne foorth and baniſhed with the Fathers, I defend the Fathers doctrine, I haue their iudgement vttered, not by chance, or vnaduiſedly, but remaining expreſſed in their books.* Thus Paynims & heretikes, Iewes and Ieſuits claime Antiquitie and Vniuerſalitie in Traditions, and Fa-

Ego ſecundum expoſitionem trecentũ octodecem Patrum, ſic credo &c. Concil. Chalc. Act. 4 p. 877.

Ego cum Patribus eiicior, ego defendo Patrum dogmata, ego horum habeo teſtimonia non ſimpliciter aut tranſitorie, ſed in ipſorum libris expreſſum. Concil. Chalc. Act. 1.

Fathers: yea, the heretikes did glory and vaunt of the Fathers in the two famous Councels of *Nice* and *Chalcedon*, in the very presence of the Fathers themselues; yea *Pelagius* the heretike, when he disagreed from the doctrine of the Fathers, (like a true Romanist, thought to aduance his owne heresie, by magnifying the Faith of *Ambrose* an ancient Father: *Blessed S^t. Ambrose* (saith he) *that Bishop, in whose bookes the Roman faith especially appeareth, who like a beautifull flower shined amongst the Latine Writers, whose faith and most pure vnderstāding of the scriptures, the enemy himselfe dares not reprehend.* This is the very practise of the Romane church

Pelag. lib. 3. de lib. Arbitrio. q.

church in these daies. They glory in the name of the Fathers, as if they were the true children, & only heires of their doctrine, when as in truth their chiefest points of faith were scarse known, much lesse beleeued *de fide*, in their dayes. Neither do I conceiue that the Romanists doe thus vaunt of the Fathers, because they are fauorable to their cause, but because they knowe the common people can learne nothing of the Fathers, but what they heare and vnderstand from the report of their owne Priests.

Looke vpon the practise of the greatest champions in the Roman church: doth not *Andradius*, Card. *Bellarmine*,

mine, and Card. *Caietan* (contrary to the Article of the Roman Creed) decline the Expoſition of the ancient Fathers? Doth not Cardinall *Baronius* profeſſe that the Church of Rome doth not alwayes follow the conſent of Fathers? Doth not their owne *Lyra* witnes, that *the ſayings of the holy Fathers are not of ſo great authoritie, but that it is lawfull to hold the contrary to them, in thoſe things which are not determined by the Scriptures?* Doeth not their Biſhop *Canus* acknowledge, that *the ancient Fathers ſometimes erre, and againſt the ordinary courſe of Nature bring forth a monſter?* Nay more, doe not their own Diuines at *Doway* make this

Nam dicta Sanctorum Patrum nō ſunt tanta authoritatis, quin liceat contrarium tenere in iis quæ per Scripturas non determinātur Lyra. in Math. 1.

Canus loc. Theol lib. 7 c. 3 n. 7.

this publike declaration: *We beare with many errours in the old Catholike Writers, wee extenuate them, wee excuse them, and by inuenting some deuised shift, we oftentimes deny them, and faine some commodious sense for them, when they are obiected in disputations, or conflicts with our aduersaries?* If therefore the best learned Romanists, sometimes excuse them, somtimes decline them, sometimes condemne them, shall we think the Fathers are all theirs? I appeale to their owne confessions. First, touching the words of Christ. *Thou art Peter, and vpon this Rocke I will build my Church.* *Maldonat* the Iesuite makes this confession. *The meaning of these*

Cum igitur in Catholicis veterib⁹ aliis plurimos feram⁹ errores, & extenuem⁹, excusemus, excogitato commento persape negemus, & cõmodum iis sensum affingamus, cũ opponuntur in disputationib⁹ aut in confictionibus cum aduersariis. Ind. Expur. Belgi. p. 5. Edit. Antw. An. 1571.

Mald. in Math. 16. 19. p. 352.

these words (viz.) That the Rocke is Christ) *seemes not to mee to bee the true meaning, which all the Fathers thinke to be so, whom euer I remember to haue read,* Hillary *excepted.* In like maner touching the words, *Whatsoeuer thou looseſt on earth, ſhall be looſed in Heauen, &c.* he makes this publike profeſſion; *I will not interpret, that this which is heere ſpoken to* Peter, *is ſpoken alſo in the ſame ſenſe to the other Apoſtles, although I ſee all Interpreters to be of that mind,* Origen *onely excepted.* Will you haue inſtances without exception? *It is the common ſentence of all Diuines* (ſayeth *Bellarmine*) *ſimply to admit merit of condignitie, which ſentence is moſt true.* Yet their owne

Idem. Ibid.

Communis ſententia Theologorũ admittit ſimpliciter meritũ de cõdigno, quæ ſententia veriſſima eſt. Bell. de Iuſtif. l. 5. c. 16

owne Fryar *Walden* protested confidently, that *he was the founder Diuine, and more faithfull Catholike, who doth simply denie such merit,* — *as all the former Saints*, that is, (all the ancient Fathers) *and the vniuersall Church (vntil the late Schoolemen) haue written.* Againe, it is the generall vote of the later Romanists, that the words (*This is my body*) are the very formall and efficient cause of Transubstantiation: yet their owne Archb. of *Cæsarea* witnesseth, that *all the orthodox Fathers both Greek and Latin, teach that Consecration is made by Christs prayer and benediction, and not by those words, This is my body.* Lastly, it is the generall Tenet of the

Sicut omnes sancti priores vsq; ad recentes Catholicos & communis scripsit Ecclesia. Wal. Tom. 3 de Sacram. tit. 1. cap. 7.

Christoph. li. 1. pa. 115.

Roman Church at this day, that the blessed Virgin was conceiued without original sinne: in so much as *Bellarmine* professeth, *they are not to be numbred amongst Catholikes that thinke the contrary:* and yet their owne Bishop *Canus* witnesseth with vs, that *Sancti omnes, All the holy Fathers,* (vno ore) *with one consent affirme, the blessed virgin to haue been conceiued in originall sinne.* The Fathers then, by their good leaue, are not all theirs; & in some capital points, by their own confessions they are none of theirs; nay, they are reputed no good Catholiques by their own Tenets that teach not contrary to the Vniforme consent of Fathers.

Inter Catholicos non sunt numerandi. Bell. de Amissa gra. l. 4. c. 15

Sancti omnes vno ore asseuerarũt beatam virginẽ in peccato originali conceptam fuisse. Canus loc. Theol lib. 7 c. 1 n. 1. n. 3.

I proceed to the examination of more witnesses in the fundamentall poynts of their Roman faith. Touching the Communion in one kind, it is the confession of *Æneas Syluius: The Fathers in the Primitiue Church did not forbid the people to drinke of the Cup, but wee driue them from it.*

Patres & Primitiua Ecclesia populum à Cõmunione calicis non prohibebant nos arcem⁹. Æne. Syl. Epist. 130.

Touching the doctrine of Transubstantiation, it is the confession of Card. *Cusanus: Certaine of the ancient Fathers are found of this mind, that the bread in the Sacrament is not transubstantiated, nor changed in nature.*

Cusan. excreit. lib. 6.

Touching Priuate Masse, it is the confession of Cardinall *Bellarmine: There is no expresse testimony amongst*

Bell. de Miss. lib. 2. c. 9.

the ancient Fathers, but it may be gathered by coniectures.

Touching Prayer & Seruice in an vnknown tongue, it is the confession of *Cassander: The Canonicall Prayers, and especially the words of Consecration, the ancient Fathers did so read it, that all the people might vnderstand, and say Amen.*

Cassand. Liturg. cap. 28.

Touching Adoration of Images, it is the confession of *Massonus*, a learned Papist: *There is no example in Scriptures or Fathers, for Adoration of Images: they ought to bee taken for ornament to please the sight, not to instruct the people.*

E Bibliothecâ Papirii Massoni in eius libellis de picturis et imaginibus.

Touching Indulgences, and Pardons, it is the confession of Cardinall *Caietan: There*

There is no authoritie of Scriptures or Fathers, Greeke or Latine that bring them to our knowledge. Caiet. opuſc. 15. c. 1.

Touching Purgatory, it is the confeſſion of *Fiſher* Biſhop of Rocheſter: *Of Purgatory there is very little or no mention amongſt the ancient Fathers.* Roff Art. 18. contra Lutherum.

Touching the number of ſeuen Sacraments, it is *Bellarmines* confeſſion: *The Proteſtants ought not to require of vs to ſhew the number of ſeuen Sacraments in Scriptures or Fathers.* Bell. de effect. Sacrament. lib. 2. cap. 24.

Laſtly, touching the Expoſition of the Scriptures, Cardinall *Baronius* makes this ingenious acknowledgment: *Although the holy Fathers for their great learning* Baron. Annal. ad An. 34. nu. mar. 213.

bee rightly termed the Doctors of the Church: yet the Catholike Romane Church doeth not follow them alwayes, and in all things, in expounding of the Scriptures.

Theſe men therefore, which ſo much magnifie the Antiquitie of their Church, and doctrine of the ancient Fathers, vpon examination and triall of their cauſe, plainly intimate vnto vs, that the moſt ſubſtantiall poynts, and chiefeſt articles of the Roman Faith, were altogether vnknowne, or at leaſtwiſe did want the vniforme conſent of Fathers: And that you may yet further know, notwithſtanding they ſeemingly magnifie the Fathers amongſt the cõmon peo-

people; yet there is ſcarce any ancient Father of note, but either they cite him by the halues, or condemne him as erronious, or reiect him for a counterfet at their pleaſure. Nay more, there is ſcarce any poynt of the Roman Faith, which is not ratified and confirmed by our aduerſaries from the authorities of ſome pretended ancient Father; the which authorities vpon other occaſions are decreed by their owne fellow Romaniſt for vpſtart and counterfet opinions: as for inſtance.

Linus the pretended ſucceſſor of S^t. *Peter*, is cited by *Coccius* for proofe of *Purgatory*: Vpon an other occaſion his fellow *Bellarmine* makes

Cocc. tom. 1 l. 5. de ſanct. art. 9.

Bell. de Pōt. lib. 2. c. 9.

makes answer: *The history of Linus is truely counterfet, and therefore of no authority at all.*

Pig. Hier. lib. 6. c. 6.

Anacletus Epistles are cited by *Pigghius* and *Stapleton* for proofe of the *Supremacie*: their fellow Cardinall *Cusanus* pronounceth them to be a matter of forgerie.

Cusan. Cōcord. Cath. li. 2. c. 34.

Primasius vpon the *Hebrewes*, is cited by *Bellarmine* for the *Carnall presence*, and the *Sacrifice of the Masse*: his fellow *Salmeron* makes answer: *Primasius neuer wrote them, but Haymo a late Bishop in Germany.*

Bell. li. 2. de Euch. c. 31.

Salm. lib. 1. de Miss. c. 6.

S^t. *Hierom* vpon the Epistles is cited by the *Rhemists* for *Iustification by workes*: Their associate *Bellarmine* elsewhere declareth: That *this*

Rhem. in Rom. 3. 20.

this booke is a ſhameleſſe counterfet, and hath for his Author, rather the heretique Pelagius, then ſuch an holy Father.

Bell. li. 4. de verbo Dei cap. 5.

S^t. *Auſten de Eccleſia dogmatibus,* is cited by the *Rhemiſts* for *Auricular confeſſion: Alphonſus à Caſtro denies the Tract to bee Auſtens, and condemnes it for a craftie counterfet.*

Rhem. in 1. Cor. 11. 28.

Alph. hæreſ. 10. tit. Bapt.

Athanaſius Sermon, *De Sanctiſſimâ Deiparâ,* is cited by *Bellarmine* for *Inuocation of Saints:* his fellow *Baronius* profeſſeth that the Sermon is a meere counterfet.

Bell li. 3. de Sanct. c. 16.

Baron. tom. 1. ad 48. num. 19.

Anſelme in his Commentaries, is cited by *Bellarmine* for *Purgatory,* for the *Reall preſence,* for the bleſſed *Virgines immaculate Conception,* for *Freewill:* yet his fellow

Bellar. de Purg lib. 1. cap. 6. Lib. 2. de Euch. c. 36.

Lib. 4. de amissa. grat. cap. 15. Lib. 5. de grat. & lib. arbit. c. 26. Posseu. Appar. verbo Herucus.

Possevine professeth, that one *Herueus Natalis*, liuing about 250 yeeres since, is the writer of those Commentaries falsely ascribed to *Anselme*. And thus the Romanists resemble bad debters, who would satisfie their creditors, some with light gold, some with crackt, some with soldered, some with counterfet; protesting, that if they be not all English Angels, yet they bee Flemish: at least they are stampt with the image of an Angel. But that which is most proper for euery mans obseruation (especially for those that study the Controuersies of these times) let them peruse the workes of their greatest Champion Cardinal *Bellarmine*,

mine, and they ſhall find, as in euery point of Controuerſie the Fathers are cited plentifully by him, in behalfe of the Romane faith: ſo likewiſe vpon other occaſions, when the ſame Fathers in the ſame Tractates are produced againſt them in our behalfe, he reiects the ſame Fathers and their authorities as counterfet, and accounts them rather as children, then ancient Fathers. As for example.

Dionyſius the *Areopagite* is cited by *Bellarmine* for *Inuocation of Saints*, for *Pugatory*, for *Monaſticall life*: yet elſewhere he confeſſeth, it is vncertaine whether the booke bee S^t. *Denys*, whoſe name it beares.

Bell. lib. 1. de Sanct. cap. 19. Idem l. 1. de Purg. c. 6. Idem lib. 2. de Monach. cap. 5. Idē de confirm. l. 2. c. 7.

Clemens

Bel. de grat. & lib. arb. l. 5. c. 25. Idem lib. 2. de Pont. c. 2

Clemens Recognitions is cited by *Bellarmine* for *Free-will:* yet when they are alledged against the Popes Succession, shewing that *Peter* dyed not at Rome, hee disclaimeth them as Apocryphall bookes.

Bell. lib. 2. de Euch. ca. 2. initio. Idē de Euch. l. 4. c. 26. Resp.

Ignatius a Greeke Father is cited by *Bellarmine* for *Transubstantiation*, but when hee is produced by vs for the Communion in both kinds, he answereth, that *Ignatius* Greeke writings are not much to be trusted to.

Bell. li. 3 de Euch. l 20. Lib. 2. de Miss. c. 2. Lib. 1. de Purg c. 6. Bell. li. 4. de Euch. c. 26. § Tertius locus. (v)

Cyprian de Cœna Domini is alleadged by *Bellarmine* for the *Sacrifice of the Masse*, for *Purgatory*, for *Transubstantiation:* but when it is produced by vs for the Cup to the Lay people, hee disclaimeth

meth the Sermon to bee *Cyprians*.

Abdias his workes are cited by *Bellarmine* for *Monasticall life*: yet elsewhere he confesseth that the learned of his owne Church hold the same for counterfet; and for my part (saith hee) *Ego nullum, &c. I haue had no testimony from him.*

Bell. l. 2 de Mon. c. 27. *Ego certe nullum ab eo testimonium petii,* Idē de bonis oper. l. 2. c. 24.

Amphilochius his *Vita S^t. Basilij* is cited by *Bellarmine*, to proue the *Eucharist was giuen to the sicke in one kinde*: and yet in his Catalogue of Ecclesiasticall Authors, he pronounceth the same booke to be false and counterfet.

Bell. li. 4. de Euch c 24. *Haud dubio falsa vel supposititia.* Idem de Scrip. Eccle. de Amphil. Ann. 380.

Damasus Pontificall, is cited by *Bellarmine* for *Images*, and to proue, that *Election of Bishops onely belongeth to the*

Bell. li. 2. de Imag. c. 9.

the Pope: and yet in his Catalogue aforesaid, hee saith, *It is known that Damasus was neuer the writer of that booke, but Anastasius onely the Master of the Popes Library.*

Idem lib. 1. de Cler. c. 8. Bellar de Scrip. Eccle.

Gregorie Nyssen his eight Bookes *De Philosophia*, are cited by *Bellarmine* for *Free-will*: yet in his Catalogue aforesaid, he confesseth they seeme not to be the bookes of *Gregory Nyssen.*

Ann. 367. Bell. li. 4 de grat & lib. arb c. 14. Idem de Script Eccles an. 380 Obseru 3. *Libri non videntur esse S. Greg. Nyss.*

Lactantius Verses are cited by *Bellarmine* for *Adoration of the Crosse*: and yet he confesseth elsewhere, that it is doubted whether *Lactantius* were the Author.

Lib. 2. de Imag. c. 28. Li. de scrip Eccles. ann. 290.

Saint *Austen* is cited *ad Orosium* by *Bellarmine*, to prooue *Ecclesiasticus* Canonicall Scripture: but elsewhere

Bell. li 1. de ver. Dei. ca. 14. *Nec librum illum esse Augustini*

where when he is obiected in our behalfe in that Tract, hee anſweres it is not Saint *Auſtens* worke, as learned men confeſſe.

Vt erudit fatentur. Bell. de Miſ. lib. 2. c. 12.) Ad locum.

Iuſtin Martyr, his Queſtions are alleadged by *Bellarmine* for *Vnction in baptiſme*, for the Sacrament of *Confirmation*, for *Tranſubſtantiation*: but elſewhere hee declareth them to be the work of ſome new Authour, and not the workes of *Iuſtin Martyr*.

Bell lib de Bap c. 25. Idem lib. de Confir. c. 5. Idem lib. de Euch. c. 2. Idem lib. 1. de sanct. 1. 4 § 3.

Origen in his Homilies on the *Goſpels*, is cited by *Bellarmine* for the *Reall preſence*, and his Homilies on the *Pſalmes* he cites for *Auricular confeſſion*: yet the one he diſclaimeth as none of *Origens*, the other he freely confeſſeth,

Lib. 2. de Euch. c. 8. lib 3. de pœnit. ca 7.

In lib. de Script Eccles.

feſſeth, it is doubted of who is the Author.

Caſſianus is cited by *Bellarmine* for an ancient Author, for the poynt of *Iuſtification*, and *ſet times of faſting*: yet elſewhere hee acknowledgeth the booke for Apocryphall and counterfet, and condemned in a Roman Councell vnder Pope *Gelaſius*.

Bell de Iuſtif. l. 1. c. 13

Idé de bon. cper. cap. 2. lib. 2.

Bell li. 6. de lib. arb. ca. 4 § accedat.

Euſebius, his third Epiſtle is cited by *Bellarmine* for the *Supremacie*: yet he profeſſeth elſewhere, it is not certaine who is the Author thereof.

Bell li. 2. de Pont. c. 14.

Idem de Confirm. lib. 2. c. 7.

Hee that ſhall reade theſe and many ſuch like authorities of pretended Fathers in behalfe of the Roman Religion, might at firſt ſight hap-

happily bee induced to beleeue, that all or moſt of the ancient Doctors of the Church belong to them, when as in truth our aduerſaries vſe them but as Merchants vſe their Counters, ſometimes they ſtand with them for pence, ſometimes for pounds, as they bee next and readieſt at hand to make vp their account.

Thus one while they muſter vp their forces by multitudes of authorities, as if they would make that good by number, which they want in weight. Sometimes they condemne them as counterfet, ſometimes they purge them, as if they were full of corruptions, & according to ſeuerall occaſions

sions they haue their seuerall deuices, to produce them, or auoyd them at their pleasure: whereas, *if they bee counterfeit*, (as they are confessed to bee) *they are of no authoritie:* if Catholique and Orthodoxe, they make nothing for the points in Controuersie, as shall bee presented in the next place.

Si conficta historia non est vllius authoritatis Bell. lib. 2. de Pont. cap. 9.

SECT

SECT. XI.

The moſt ſubſtantiall poynts of Roman Faith and Doctrine, (as they are now taught and receiued in the Church of Rome) were neuer taught by the Primitiue Church, nor receiued by the ancient Fathers.

NEither are theſe men content to challenge a right to all the Fathers, (although they confeſſe they are not all orthodox and true Fathers) but they likewiſe charge vs, that, *we make no more account of them, then wee doe of the Turkes Alcaron, or Æſops Fables.*

Sebaſt. Flaſh. in profeſſ. Cath.

Briſtow. Mot. 14.

bles. Nay (ſaith *Briſtow*) *it is well known to ſuch as heare the Proteſtants Sermons, or bee in place to heare them, talke boldly and familiarly among themſelues, are not afrayd to confeſſe plainely, that the Fathers are all Papiſts.* A ſtrange and fenſeleſſe fiction deuiſed by theſe men, when not onely our learned Diuines, but the vulgar people, are all eye-witneſſes, that the Booke written by the *Iewel* of our age, is publiſhed in all the Churches of our kingdom, whoſe challenge for the principall points of our Religion is made good, and will euer remaine vnanſwerable out of the Writings and Anthorities of the ancient Fathers. But admit ſome

ſome Proteſtants were ſo ignorant or ſenſeleſſe, as to ſay priuately, *All the Fathers were Papiſts:* what ſtupiditie then may we think it in the chiefe Paſtors of the Romane Church, which by their publike writings, and open confeſſion acknowledge the principall poynts of Controuerſie; yea, their chiefe Articles of Faith, were vnknowne to the ancient Fathers.

We confeſſe it for a truth, that the ancient Fathers, S^t. *Auſten*, S^t. *Ambroſe*, S^t. *Hierome* and the reſt were learned men, they were Inſtruments of Grace, and Mercy: we read them, we reuerence them, we giue God thankes for them: but withall wee learne

learne this leſſon frō them: *Wee weigh not the writings of men, bee they neuer ſo worthy, and Catholique, as wee weigh the Canonicall Scriptures, but yeelding that reuerence that is due vnto them. Wee may miſlike and refuſe ſomething in their writings, if we find they haue thought otherwiſe then the trueth may beare: and ſuch* (ſaith *Auſten*) *am I in the writings of others, and ſuch I would wiſh others to be in mine.* Saint *Auſten* thought it no preiudice to the Romane Church, nor diſparagement to his own learning, to haue his writings examined by the rule of Scripture. Nay more (ſaith he) *that which in my bookes thou thinkeſt to bee vndoubtedly true, vnleſſe thou per-*

Auguſt ad Fortunat. Epiſt. 111.

Quod certū non habebis niſi certum intelexeris

perceiue it to bee true indeed, hold it not resolutely: S^t. *Ambrose* was so farre from wishing Prince or people to rely vpon his doctrine, that by way of preuention hee writes to *Gratian* the Emperour: *Beleeue not (O Emperour) our Arguments and our Disputations, let vs aske the Apostles, let vs aske the Prophets, let vs aske Christ.* Now admit a doubtfull Recusant at this day repaire for instruction to a Romish Priest or Bishop, will he answer him with *Austen*, Examine my doctrine by the rule of Scripture, and if you find it not agreeable to that Word, hold it not resolutely? or will he answer him with *Ambrose*, Heare not my ar-

noli firmè retinere. Aug. in Proœ. lib 3. de Trinit.

Nolo argumento credas sancte Imperator & nostræ disputationi Scripturas interrogemus. &c. Ambros de Fide ad Grat l. 1 c. 4

arguments, beleeue not vs that are the profeſſed Prieſts and Paſtors of the Church; but read the Scriptures, conſult with the Oracles of God, let Chriſt the Head of the Church reſolue the doubts and controuerſies of Religion? Surely nothing is more to bee wiſhed for by vs, nothing is leſſe to be hoped for from them.

True it is, that S^t. *Hierome* in the queſtion betwixt him and S^t. *Auſten*, (whether S^t. *Paul* reprooued *Peter* colourably, or in earneſt) alleadgeth ſeuen Fathers againſt S^t. *Auſten*; and withall deſires him, to giue him leaue to erre with ſeuen Fathers. But what anſwere maketh *Auſten*? He appeales to S^t. *Paul*,

Paul, and (saith he) *Instead of all, and above all, I have Paul the Apostle, to him doe I runne, to him I appeale from all Writers that think otherwise.* Here wee see seuen principall members of the Church against the meaning of one Apostle, and yet all they were not able to remoue S. *Austen* from that one authoritie, which was preualent against all; and I thinke it cannot be denied, but that this Father went the right way to the Gospel. Againe, when hee was pressed by *Cresconius* a Grammarian with a testimony out of *Cyprian*, hee returnes this answere, *I am not bound to be tyed to that Epistle, because I doe not account of Cyprians Epistles as of*

Ipse mihi pro his omnibus et supra hos omnes, Apostolus Paulus occurrit ad ipsum confugio, ad ipsum ab omnibus qui aliter sentiũt literarũ tractatoribus prouoco. Aug. Ep. 19.

Ego Epiſtolæ huius authoritate nõ teneor, quia &c. Aug. contr. Creſ. lib. 2. c. 32.

the Canonicall Scriptures, but I examine them by the Canonicall Scriptures, and what I find in them agreeable to that word, I receiue it with commendations; what I finde to diſagree from it, with his good leaue, I leaue it.

This was the account the ancient Fathers made of their owne writings, and their fellow Biſhops, euen at that time when the Church was moſt viſible, and when the Fathers were in chiefeſt eſtimation in the Chriſtian world.

I ſpeake not theſe things, as if there were leſſe hope to find the truth in the writings of the ancient Fathers, then in new and vpſtart opinions of ſome priuate ſpirits.

rits. It is the voice of God and Nature: *Aske thy father, and he will ſhew thee, thine ancients, and they ſhall tell thee:* and herein we are obedient children, and according to our dutie, *Wee riſe vp before the hoarie head, and honour the perſon of the aged.* We agree with the Fathers, wherein they agree with the Scriptures, and with themſelues; and if in ſome particular poynts wee diſſent from ſome particular Fathers, yet it is in thoſe things which want vniuerſalitie and conſent, or are doubtfully vttered, or are deliuered as priuate opinions, and not as Articles of Faith: wee follow the Anciens as *Leaders*, not as *Maſters*: for *their wri-*

Deut. 32.7.

Leu. 19.23.

Scripta Patrum non sunt regulæ fidei, nec habent authoritatem obligandi. Bell. de Cōcil. author. lib. 2. c. 12.

tings are no rules of faith, neither haue they authoritie to binde: This is *Bellarmines* confession, this is ours. And that the world may know our aduersaries haue no such cause (as they pretend) to bragge of the authorities of the Fathers, let any Protestant or Romanist, examine the substantiall poynts of Controuersie, as they are now published, and decreed by the Popes Bull, and Councell of *Trent*, let them I say, obserue the questions, as they are now stated with *Anathemas*, for Articles of faith, & compare them with the doctrines of the ancient Fathers, and they shall easily discerne, that our aduersaries oftentimes obtrude

Bulla Pij 4.

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the Tenets of particular persons for the generall consent of Fathers, and produce doubtful opinions, to proue Articles of faith: for I dare confidently avow, that in all fundamentall poynts of difference, either they want Antiquitie to supply their first ages; or Vniuersalitie, to make good the consent of Christian Churches: or vnitie of opinions, to proue their *Trent* Articles of beliefe. And for the better manifestation of this my assertion, I will giue you instance in the principall poynts of the Roman faith and doctrine, that by comparing the doctrine of the Fathers in the first place, with the Tenets of the Ro-

maniſts in the later, it ſhall appeare, that the Northerne and Southerne Poles ſhall ſooner meet together, then their opinions, ſtanding as they doe, can be reconciled.

Hee therefore that will take vpon him to proue out of the ancient Fathers, that Chriſt is really preſent in the Sacrament to all faithfull Communicants, let him ſpare the labour, I will confeſſe it: (for wee acknowledge that Chriſt is really preſent, both ſpiritually by faith, and effectually by grace conferred vpon all worthy receiuers.) But let him proue, that Chriſts body is ſubſtantially, corporally, and carnally in the Sacramẽt, vnder the accidents

of

of bread and wine; and that Reprobates, and creatures void of reason, much more of faith, may really partake of his flesh and blood, as is now taught and beleeued *de fide* in the Roman Church, and I will subscribe.

He that will proue out of the ancient Fathers, that the Sacramentall bread and cup were carried home to mens houses, in the time of persecution, and sometime priuately receiued, let him spare the labour, I will confesse it: but let him shew me, that priuate Masses, that is, the receiuing of the Eucharist by the Priest alone, without a competent number of Communicants, was the publique practise of the

ancient Church, as it is now vsed in the Romane, and I will subscribe.

He that will proue out of the ancient Fathers, that the consecrated bread was sometimes giuen without the cup to sicke folkes, to impotent, and abstenious persons; let him spare the labour, I will confesse it: but let him proue that the Fathers did generally forbid the Lay people, and the communicating Priest, to partake of the Sacramentall cup, and that the bread alone was adiudged sufficient without the Cup, as it is now receiued in the Roman Church *De fide*, as an Article of Faith, and I will subscribe.

He that will proue out of

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the ancient Fathers, that Prayers and Seruice in the Roman Church was commonly taught and practiſed in the Latin tongue, let him ſpare the labour, I will confeſſe it, (for it was the common and knowne language of the Latin Church) but let him ſhew mee that Prayers and Seruice was deliuered in a tongue vnknowne, and not vnderſtood of the common people, as it is now vſed and receiued with *Anathema* in the Roman church, and I will ſubſcribe.

He that will proue out of the ancient Fathers, that Images were allowed for memory, for hiſtory, for ornament, let him ſpare the labour, I will confeſſe it: but

let him prooue that they were allowed by the Fathers for publique and priuate veneration, or religious worſhip; and that ſuch worſhip was eſtabliſhed as a doctrine of Faith, as it is now vſed in the Roman Church, and I will ſubſcribe.

He that will proue out of the ancient Fathers, that the Biſhop of Rome, and all other Biſhops had power to diſpence with the rigour of Eccleſiaſticall Penance, by Pardons, and Indulgences, let him ſpare the labour, I will confeſſe it: but let him proue that thoſe *Indulgences* were the treaſure of the Church, by the application of Saints merits, and that priuate ſatisfactions which were

were left to the discretion of euery Bishop were transferred wholly to the power of the Pope, and so receiued *de Fide*, as an article of faith, as it is now vsed in the Romane Church, and I will subscribe.

He that will proue out of the ancient Fathers, that Confirmation, Penance, Orders, Matrimonie, are oftentimes called by the name of Sacraments, let him spare the labour, I will confesse it: But let him proue the poynt in question, that al those Sacraments were instituted by Christ in the new Testament, and that there are neither more nor lesse, then seuen termed by the name of Sacraments, and

and those onely were properly so called, and that number of seuen was receiued *de fide*, as an Article of faith, and I will subscribe.

He that will proue out of the ancient Fathers, that S. *Peter* had a primacie of Order amongst the Apostles, and that the Bishop of Rome had the first place amongst other Bishops; let him spare the labour, I will confesse it: but let him proue that *Peter* had iurisdiction ouer the Apostles, and that the Bishop of Rome was holde Christs Vicar generall, and Head of the Vniuersall Church, and that such his power and Supremacie was receiued *de fide*, as an article of faith, as it is now taught

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in the Roman Church, and I will subscribe.

Lastly, let that will proue out of the ancient Fathers, that out of the Cath. church there is no saluation, let him spare the labor, I will cõfesse it; but let him proue, that the present Romah Church, is that Catholike Church, as it is decreed *de fide*, by their last Article of their Creed, and I will subscribe.

Thus briefly I haue giuen you my poore opinion how to examine the *Trent* Faith and doctrine, whereby you may easily discouer the vanitie of those men, who challenge an interest in all the Fathers, (in behalfe of their Religion:) and certainly if this rule bee rightly ob-

obſerued, and purſued by any indifferent Iudge, he ſhal finde there is not greater diſtance in the times, then difference in their doctrine.

This is ſo well knowne to the beſt learned on their ſide, that when wee charge them, that they haue created new Articles of Faith, vnknowne to the firſt and beſt ages: by way of preuention they giue this ſolution; that true it is, many poynts of doctrine were not *explicitè* reuealed, and publikely declared, as Articles of faith in the dayes of the ancient Fathers, becauſe no heretikes did then oppoſe them: but (ſay they) they were, *implicitè*, obſcurely, ſecretly, reſeruedly knowne, and re-

receiued of the Ancients, with an *implicit* faith: by which confeſſion, their later errour will bee greater then the firſt; for as one way they would ſeemingly auoyd the creating of new Articles of faith: ſo by acknowledgement of an implicit faith, they ouerthrow by conſequence the Viſibilitie of their Church: for if the Church of Rome had but an *implicite* beliefe in thoſe things which are now publikely declared, without doubt the Church at that time was not viſible in the faith, it was not like a Citie vpon a hill, knowne and conſpicuous to all perſons; and thereupon the grand poynt of *Viſibilitie*, (which they

they ſo much magnifie among themſelues) will eaſily be called in queſtion.

For a concluſion of this poynt; I will giue you but one inſtance, whereby you may the better iudge of the reſt. Looke vpon the learned *Treatiſe* of the right Reuerend Biſhop of *Meath*, (now Primate of *Armach*) wherein the iudgement of the ancient Fathers, touching ſeuerall poynts of controuerſie; is faithfully deliuered in our behalfe: what Reply (might wee thinke) could bee made by our aduerſaries, to thoſe Authorities ſo rightly produced? Behold, a Ieſuite by Order, *W. Malone* by name, hath made a Reply, wherein hee hath

An Anſwer to a challenge made by a Ieſuite in Ireland. 1624.

A Reply to Mr. Vſhers anſwere.

hath produced in number many more authorities of Fathers, in behalfe of the Roman Church, and Trent Doctrine. The encounter being made, the end of the victory may seeme doubtfull: for the Fathers are produced by both contending parties, and seemingly they adhere to both sides, as if they made both for Papist and Protestant, in one and the same substantiall poynts of doctrine. The reason being examined, it will appeare the Fathers do not vary from themselues, nor from vs in poynts of faith: but the Iesuite produceth Authorities impertinent to the poynt in question. As for instance in

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the first Article of *Traditions.*

Our Reuerend Bishop tels the Iesuite by way of preuention, that *Traditions of all sorts, are not promiscuously strucke at by vs, but such vnwritten traditions which are obtruded for Articles of Religion:* As for example. It is the first part of the Article of the Roman Creed: *I admit and imbrace the Apostolicall and Ecclesiasticall Traditions.* To this first part of the article, the reformed Churches doe subscribe: but the *other Obseruances and Constitutions of the Church*, which is the latter part of the *Article*, we thinke it great reason to gainesay: for vnder the pretence of (*other Obseruances*)

B Vsher cap. Traditions p. 35.

uances) the Church of Rome doeth vphold her *priuate Masse*, her *Latine Seruice*, her *halfe Communion*, her *Inuocation of Saints*, her *worship of Images*, & the like: all which are admitted for part of Gods worship, and accepted by them for Apostolike Traditions, when as in truth they are flat contrary to the doctrine of the written Word. The question then is not whether the doctrine deliuered by Christ or his Apostles by word of mouth were of equall authoritie with the Word written (for this neuer any Protestant denied:) but whether the vnwritten Doctrine now taught in the Romane Church, were deliuered by Christ

Christ and his Apostles: whether their Ecclesiastical Obseruations and Constitutions now vsed, bee of equall authoritie with the written Word: whether their Papal Traditions were alwayes, or euer admitted into the rule of faith: and lastly, whether the Scriptures are not sufficient for the saluation of the beleeuer, without the helpe of those Traditions. Let these questions bee rightly propounded in our behalfe, and the multitude of the Iesuites authorities will fall to ground of themselues: for what Father hath hee produced to proue that the Papall Traditions now receiued *de fide*, in the Church

of

of Rome, were deliuered by word of mouth by the Apostles? what Father hath hee cited, to prooue that the Constitutions of their Church had a constant and continuall succession from the time of the Apostles, (as Articles of faith ought to haue?) what Father hath hee vrged, that admitted doctrinall Traditions vnwritten into the Rule of faith? Lastly, what ancient Father hath hee truely alleadged, that denies the Scriptures to be sufficient for all beleeuers, without the helpe of Romish Traditions?

It were no difficult matter (as I conceiue) to giue a full answer to the Iesuits replie in the right stating of the Que-

Queſtions, wherby it might eaſily appeare, that hee and his aſſociates haue taken great paines to little purpoſe: but I ſubmit my opinion to the iudgment of the learned, & proceed from the Fathers in generall, to particulars, wherin I wil inſtance in two principall Lights of the Weſterne Church, S^t. *Auſten*, and S^t. *Gregory*, the one Biſhop of *Hippo*, the other Biſhop of *Rome*, whereby you ſhal plainly diſcerne how the later Popes and Biſhops doe differ from the former, and how theſe two Fathers of the Church concurre expreſly with the doctrine profeſſed in the Reformed Churches, different from the Roman.

SECT.

Sect. XII.

Saint Austen in particular is much disparaged by the Romanists, and for instance in many seuerall poynts of moment, wherein he professedly concurreth with vs, is expresly reiected by them.

TOrrensis the Iesuite hath abbreuiated all S^t. *Austens* workes, and published them in honour of his Church, by the name of *Augustinus Confessio*, *Austens Confession*. *Brerely* the Priest hath contracted his doctrine into a lesser modell, and more particularly applyed it to the Ro-

Roman faith, by the name of *Saint Austens Religion*, as if Saint *Austen* and the Romanists did professe one and the same Religion, & made one and the same confession of their faith. To say little of their great brags of this holy Father, I will giue you but one instance, and so descend into particulars. *Maldonat* the Iesuite tels vs, that *Saint Austen is an Author of that esteeme, that his opinion, were it neither proued by Scripture, nor reason, nor any other Author, yet the sole reuerence of his person deserues sufficient authoritie of it selfe.* Here is an ample testimony touching the great light of the western Church: but look we backe to the Iesuits proceeding,

It Author est Augustines, vt eius sententia si vel nulla scriptura, nulla ratione, nullis aliis authoribus probaretur sola personæ reuerentia satis magnâ authoritatem meretur. Mal. in Ioh 6. num. 68.

ceeding, in that very Tract vpon the same Chap. within six foregoing Verses of the same Text, (where he giues this free & full approbation of this learned Father) and finding that S. *Austens* Exposition of an other Scripture did disagree from the Romane Church, and accord wholly with the Protestant faith, instantly, as it were with the same breath, cryes out against him: *I confesse, I haue no author for my Exposition, but I rather allow it, then that of Austens, (although his of the rest be most probable) because this of mine doeth more crosse the sense of the Caluinists.* I will descend into particulars, and notwithstanding our aduersaries great brags

Non nego me huius interpretationis authorem neminē habere, sed hanc eò magis probo quā illā alterā Augustini, cæterā̃ alioquin probatissimam, quod hæc cū Caluinistarum sensu magis pugnat. Mald. in Ioh. 6 n 62.

of S^t. *Austen*, I will giue you instances in many principal poyn s of doctrine, wherein they plainely intimate by their owne confessions he is wholly ours.

1. Touching the proofe of *Purgatory*: whereas Saint *Paul* saith, *The fire shall trie euery mans worke of what sort it is; for the day shall declare it.* S^t. *Austen* (interprets) *by this fire is meant the fire of tribulation in this world:* but *this opinion of his we haue reiected*, saith *Bellarmine*.

1 Cor. 3.

Aug. de fide & oper. c. 16

Bell. de Pur. lib. 1. cap. 5.

2. Saint *Austen* saith, *When Peter receiued the keyes, hee represented the holy Church:* and therefore the power of the keyes was not giuen to *Peter* onely. *Albertus Pigghius* is a witnesse against him, that

§ Quarto. Aug. Tract. in Ioh. 50.

hee

hee is the onely man, who in this poynt neither agreeth constantly with himselfe, nor with others.

3. Saint *Austen* saith, by the daily sacrifice spoken of in the Prophet *Malachie*, is meant the prayers and praises of Saints. *Azorius* makes answere: *Wee oppose against him the generall consent of other Fathers, and the testimonie of the Councell of Trent.*

4. S^t. *Austen* saith, Christ spake these words, *This is my body, when hee gaue a signe of his body.* Master *Hardin* makes answere, that S^t. *Austen fighting against the Manichees, oftentimes vseth not his owne sense and meaning, but those things which by some means, howsoeuer it were, might*

De Augustino possem dicere quod vnus homo fuerit hâc in re, nec firmiter secum nec cũ aliis consentiens. Hier. Eccles. lib. 6 cap. 4.

Aug. lib. 2 contr. lit. cap 96. *Reliquum veterũ Patrũ cœtum apponim⁹ et Concil. Tridentini testimonium.* Azor. Instit. Moral. part. 1. l. 10 c. 11. Aug contr. Adim. c. 12. Iewel. Art. 12 pa 346.

ſeeme to giue him aduantage a-gainſt them, ſo as he might put them to the worſt.

5. S^t. *Auſten* ſaith, Thoſe words of Saint *Luke*, *I will not henceſoorth drinke of the fruit of the Vine, are to be vnderſtood of the Sacramentall Cup*, and conſequently the fruit of the vine, was wine in ſubſtance after conſecration. *Bellarmine* is a witneſſe againſt him, that *hee did not well conſider of that text, which appeares by this, that hee paſſed it ouer lightly.*

Auguſt de Conſenſ. Evang. lib. 3. cap. 1.

Dico Auguſtinum non expendiſſe hunc locum diligenter. Bellar. de Euch. li. 1. cap 11.

6. Saint *Auſten* ſaith, *The Iſraelites eate of the ſame ſpirituall meate, but not the ſame corporall which wee eate: for they eate Manna, wee an other meat, but both the ſame ſpirituall meat.* *Maldonat* confeſſeth,

Aug in Ioh. Tract. 26.

seth, this is the doctrine of the Caluinists: but (saith he) *I am verily perswaded, that if Austen had been liuing in these dayes, and had seene the Caluinists so interpret Saint Paul, he would haue beene of an other mind, especially being such an vtter enemy to heretikes.*

Hoc dico persuasum me habere. S. Augustinũ si nostrâ fuisset ætate longè aliter censurum. Mald. in Ioh. 6. n. 50.

7. Saint *Austen* saith, *The workes which are done without faith, though they seeme good, are turned into sinne.* *Maldonat* answers: *Wee may not defend that opinion which the Councell of Trent did of late iustly condemne, although the great Father S. Austen seeme to be of that opinion.*

Sine fide etiã quæ videtur bona opera in peccatum vertuntur. Aug. contr. duas Ep. Pelag. ad Bonif. l. 3. c. 5.

Non sequẽda illa opinio quam Tridentinũ Concilium

8. Saint *Austen* saith: *He*

nuper merito damnauit (omnia infidelium opera esse peccata) quãuis maximũ authorem Diuũ Augustinũ habuisse videatur. Mald. Com. in Math. 7. 18.

Coronat te quia dona ſua coronat, non merita tua. Aug. in Pſal. 102. Biſh in his Refor. of a Cathol. deformed.

crowneth thee, becauſe he crowneth his owne gifts, not thy merits. M. *Biſhop* proteſteth, that Saint *Auſten was too wiſe to let any ſuch fooliſh ſentence to paſſe his pen.*

Auguſt. de Mor. Eccleſ. li. 1. c. 34. Bell. de Imag. c. 16.

9. Saint *Auſten* ſaith: *I know certaine worſhippers of Tombes and Pictures, whom the Church condemneth.* *Bellarmine* anſwers: *This booke was written in the beginning of his firſt conuerſion to the Catholike Faith.*

Aug. de corrept & gra. cap 1. *D. Auguſtinus dū toto ſpiritus ac verborū ardore pro defenſione diuinæ gratiæ pugnat aduerſus Pelagianos liberū arbitriū*

10. Saint *Auſten* ſaith, *In doing good none can bee free in will and act, vnleſſe hee be free by him that ſaid: If the Sonne free you, you are truely freed.* *Sixtus Senenſis* ſaith: *Whilſt Saint Auſten doth contend earneſtly againſt the Pelagians, for the defence of diuine Grace,*

hee

hee doth seeme to fall into an other pit, and sometimes attribute too little to Freewill. But saith the Bishop of *Bitonto*: Let not Saint Austen moone vs at all: for it is proper and peculiar to him, that when he oppoſeth any errour, hee doeth it with that vehemencie, that hee seemes to fauour an other errour: euen so, when hee prosecutes Arrius, hee seemes to fauour Sabellius; when Sabellius, Arrius; when Pelagius, the Manichees; when the Manichees, Pelagius: and this is very considerable, and ought especially to be noted in him.

Lastly, Saint *Austen* (vpon the words of Christ) saith, *Thou art Peter, and vpon this Rocke which thou hast confessed, vpon this Rock which thou*

cū iniuria diuinæ gratiæ extollētes in alterā quasi foueam delabi videntur, minusq; interdum tribuere quam par sit libero hominis voluntati. Sixt. Senens. l. in Bib. sanct. l. 5 in Præfat. *Nos nō moueat Augustinus vel tantillum, &c.*

Epiſc. Bitont. comment in Ep. ad Rom. ca. 5. p. 270.

August. de verb. Dom. Serm. 13.

thou hast knowne, saying, Thou art Christ, the Son of the liuing God, will I build my Church— for the Rocke was Christ. Stapleton answers: *It was lapsus humanus, an humane errour, caused by the diuersitie of the Greek and Latin tongue, which either hee was ignorant of, or marked not.* Bellarmine replies: *Saint Austen was deceiued by the ignorance onely of the Hebrew tongue.* But *Albertus Pigghius* concludes with a witnes against him: *Nusquam hæret, nusquam figit.* He neuer resolues certainly vpon any thing, but (as if he were idle-headed, giuen to crotchets) hee fetcheth about this way, and that way, and at length lighting vpon some probabilitie, layeth hold on it, and then

Stapl. princip. doct. lib. 6. c. 3.

Bell. li. 1. de Pont. ca. 16.

Nusquam hæret, nusquam figit, sed vbiq; explorat, vbiq; tentat, et suboratur omnia, et quicquid probabile occurrit alicubi am-

then dislikes it, and presently retracts it.

Thus, if wee may credit their best learned Romanists, S^t. *Austen* did not agree constantly with himselfe, nor others: his doctrine is opposed by the consent of Fathers in the Trent Councell: hee vsed not his owne meaning in fighting against heretiques: If hee had been liuing in these dayes, he would haue been of an other mind: He is inconstant, and fixeth in certaine vpon nothing; but as an idle-headed man; full of crotchets, one while hee resolues, an other while he retracts it.

You haue heard Saint *Austens* confession, and our

plectitur, qd cōtinuò post displicet & retractatur --Ociosè secum inquirēti et tentāti omnia Alb. Piggh. Hier. Eccles. lib. 3. c. 5.

aduerſaries ſolution, touching the chiefe poynts in queſtion betwixt vs; wherby as yet I ſee no cauſe why the Romaniſts ſhould brag of the ancient Fathers in generall, nor of S^t. *Auſten* in particular.

I proceed in the next place to examine the faith of *Auſten* the Monke, that it may appeare, whether that doctrine, which hee publiſhed heere in *England*, aboue a thouſand yeeres ſince, bee conſonant to our Religion, or the doctrine of the Roman Church.

SECT

SECT. XIII.

Saint Gregory pretended to bee the Founder of the Romane Religion in England, *by ſending* Auſten *the Monke for conuerſion of this Nation; in his vndoubted writings, directly oppoſeth the Romiſh faith, in the maine poynts thereof.*

AVſten the Monke, was ſent into *England* by *Gregorie the Great*, about the yeere 600, and is tearmed by the Romaniſts of this latter age, *Englands Apoſtle*. To ſay nothing of the haughtineſſe of his perſon, (through whoſe

whose pride and contempt twelue hundred poor Christians and holy men of *Bangor* were murdered, as it is related by *Venerable Bede*,) let vs obserue the doctrine of that age: and because we haue no Records of the Monkes doctrine, let vs reflect vpon *Gregory the Great*, whose writings are extant; and who without doubt, professed the substance of that Faith, which by his Warrant and Commission was then published in *England* by *Austen* the Monke.

Bede. Hist. Ang l. 2. c. 2

It is the generall vote of the Romanists in this latter age, that the Faith which *Gregorie* deliuered in his dayes, was so true and Catholike, that *If an Angell from hea-*

heauen ſhould teach other doctrine, then that we haue receiued from Gregorie, wee are not to heare him. *Canus* the Biſhop of *Canaries* well vnderſtood, that this *Aſſumpſit* was of too large an extent, and therfore wiſely by way of preuention, giues this caueat to the Reader: *It is fitting for a Diuine to bee admoniſhed, and not ſuddenly to bee perſwaded, that all things are perfect which great and learned Authors haue written: as for example,* Gregorie *and* Bede, *the one in his Hiſtorie of England, the other in his Bookes of Dialogues, haue publiſhed ſuch miracles, commonly receiued and beleeued, which the cenſurers of this age will thinke to be* (doubtfull) *and vncertaine.*

Canus li. 11 loc. Theol. c. 6. p. 540.

Quid est hoc quaso te qd in his extremis temporibus tam multæ de animalibus, &c Greg. Dial lib 4. cap. 40.

I speake not this to decline the doctrine of *Gregorie*, for howsoeuer many ceremonies and strange opinions, through visions and apparitions of dead men, (which *Gregorie* in his Dialogues complained of) sprung vp in his dayes, yet the principall poynts of doctrine did as yet remaine sound and stable: so that (setting aside his *Dialogues*, which are but *Aniles fabulæ*, no way fit to prooue Articles of Faith:) In his vndoubted Writings, there will bee found few or no substantiall points which are not agreeable to the Tenets of our Church, and altogether different frō the Roman: and that this may become more manifest

to

to the Reader, I haue compared the Trent Doctrine and ours with *Gregorie*, that by parallelling the Articles on both sides, the Antiquitie of the true Church may visibly appeare by the faith of *Gregory*.

The Canonicall Bookes of Scripture.

Gregorie] *We doe not amisse, if wee bring forth a testimony out of* (the bookes of *Maccabees*) *which though they are not Canonicall, yet are they set forth for the edification and instruction of the Church.*

Non inordinatè agim⁹ si ex libris licet nō Canonicis, sed tamen ad edificationē Ecclesiæ editis testimonium proferam⁹. Greg. Moral. lib. 19. ca 13.

Church of England] *The books of Maccabees the Church doeth reade for example of life and*

Artic 6.

and instruction of manners; but yet it doth not apply them to establish any doctrine.

Conc. Trid. Sess 4.

Church of Rome] *If any shall refuse the books of Maccabees for Canonicall Scriptures, let him be accursed.*

The sufficiencie of the Scriptures.

In hoc volumine omnia quæ erudiùt cuncta quæ ædificant scripta cõtinẽtur. Greg. in Ezek. l. 1. Hom 9. Artic. 6. *Scripturæ sine Traditionib' nec fuerũt simpliciter necessaria nec sufficientes* Bell. de ver. D nõ scrip. c. 4. et Conc. Trid. Sess. 4 decret. 1.

Gregory.] *Whatsoeuer serueth for edification and instruction, is conteined in the Volume of the Scriptures.*

Church of England.] *Holy Scriptures containe all things necessarie to saluation.*

Church of Rome] *Scriptures, without Traditions, are neither simply necessary, nor sufficient.*

Reading

Reading of the Scriptures.

Gregorie.] *The Scripture is an Epistle sent from God to his creature,* (that is, to Priest and people) *If thou receiuest a letter from an earthly King, thou wilt neuer rest nor sleepe before thou vnderstand it. The King of Heauen, and God of men and Angels, hath sent his Letters vnto thee for the good of thy soule, and yet thou neglectest the reading of them. I pray thee therefore studie them, and daily meditate of the words of thy Creator, and learne the heart and mind of God, in the words of God.*

Greg. lib. 4. Epist 40. ad Theodor. Medicum. This instructiō was to a Physician a lay man.

Church of England] *The Scriptures are Manna, and giuen vs from heauen, to feed vs*

Iewel in his Treatise of the holy Scriptures pag. 46. 47.

vs in the desert of this world. Let vs reade them, and behold them, and reason of them, and learne one of another, what profit may come to vs by them: — for all haue right to heare the word of God, all haue need to know the word of God.

Iudex lib. prohib. in obseruat. circa Regulam. 4.

Church of Rome] *Whereas it is manifest by experience, that if the holy Bible should be permitted* (to be read) *in the vulgar tongue, it would bring more danger then benefit, by the rashnesse of men; therefore they are forbidden to the common people, yea and to Regulars to reade or retaine any vulgar Translation, without the licence of their Bishops, or Inquisitor.*

See Hard. in Iewel. Art 15. diuis. 3.

The

The Reall Presence.

Gregorie.] *Christ with the effusion of his most precious blood, redeemed mankind, and giueth vnto his members the most holy mysteries of his quickening body and blood, by the participation whereof, his body which is the Church, is nourished with meat and drinke, and is washed and sanctified.* Here *Gregorie* makes a plaine difference betweene the body of Christ offered on the Crosse, and the mysterie of that body offered in the Sacrament: and that we might know, it was not a corporall but a mysticall body, he tels vs, *Christs Body is the Church:* and that wee might yet further know, the members of Christ

Precioſi ſanguinis effuſione genus humanum Chriſtus redemit, & ſacroſancti viuifici corporis ſui & ſanguinis myſterium mẽbris ſuis tribuit, cuius perceptione corpus ſuum qd eſt Eccleſia, paſcitur & potatur, abluitur & ſanctificatur. Greg. in 6 Pſal. pœnitent.

Christ were not fed with reall flesh and blood: for, *there is nothing more absurd,* (saith *Bellarmin*) *then to think the substance of our flesh should bee nourished with the flesh of Christ:* hee tels vs, they *are nourished with meat & drinke,* and withall are *washed and sanctified*, by the *mysterie* of his body. And to remoue all imaginations of a carnal presence, hee proclaimes it elsewhere in the words of an Angel: *Hee is risen, hee is not here: Christ* (saith hee) *is not here in the presence of his flesh, yet hee is absent no where, by the presence of his Deitie.*

Bellar. de Euch. lib. 2. cap 4.

Greg. Hom. in Euan 21

Church of England] *The Body of Christ is giuen, taken and eaten in the Supper, onely after a heauenly and spirituall ma-*

Iewel Art. 5. p 238.

maner. Wee ſeeke Chriſt aboue in heauen, and imagine not him to bee bodily preſent vpon the earth.

Church of Rome.] *In the Sacrament of the Euchariſt, after conſecration, our Lord Ieſus Chriſt, true God and man, is truely, really, and ſubſtantially contained vnder the forme of ſenſible things.* Inſomuch as *Holcot* the Ieſuit profeſſeth, *If there had been a thouſand Hoſts in a thouſand places, at that very time when Chriſt hung vpon the Croſſe, then had Chriſt been crucified in a thouſand places.*

Conc. Trid. Seſſ. 13. c. 1.

Si fuiſſent mille hoſtiæ in mille locis, eo tempore quo Chriſtus perpendit in cruce, Chriſtus fuiſſet crucifixus in mille locis Holcot in 4 Sentent q 3

Priuate Maſſe.

Gregorie.] *Let not the Prieſt alone celebrate Maſſe; for*

Sacerdos Missam sol nequaquam celebret. Greg. in lib. Capitulari cap. 7. apud. Cassand. Liturg. 33. p. 83.

for as hee cannot performe it without the presence of the Priest and people: so likewise it ought not to bee performed by one alone: for there ought to be present (some) to whom he ought to speake, and who in like maner ought to answere him: and hee must withall remember that saying of Christ, Where two or three are gathered together in my name, I will be present with them.

Iewel. Art. 1. in fine

Church of England.] *The breaking of bread which is now vsed in the Masse, signifieth a distribution of the Sacrament vnto the people; as Saint Austen saith vnto Paulinus, It is broken, to the end it may bee diuided.*

Church of Rome.] *If any shall say that Priuate Masses, in which*

which the Priest alone doth Sacramentally communicate, are vnlawfull, and therefore ought to bee abrogated: let him bee accursed.

Conc. Trid. Can. 8. Sess. 22.

Communion in both kinds.

Gregorie.] *You haue learned what the blood of the Lamb is, not by hearing, but by drinking.* Againe, *The blood of Christ is not powred into the hands of vnbeleeuers, but into the mouthes of the faithfull* (people.)

De Consecrat Dist. 2. Quid sit sanguis §.

Church of England.] *The Cup of the Lord is not to bee denied to the lay people: for both the parts of the Lords Sacrament, by Christs ordinance and commandement ought to be ministred to all Christian men alike.*

Artic. 30.

Church

Church of Rome.] *Although our Saviour did exhibite in both kinds, yet if any shall say, the holy Catholique Church was not induced, for iust causes, to communicate the lay people vnder one kinde, and shall say they erred in so doing, let him be accursed.*

Conc. Trid. cap. 3. Sess. 21.

Merit of workes.

Gregorie.] *There are some which glory that they are saued by their owne strength, and brag that they are redeemed by their own precedent merits; but herein they contradict themselues: for whilst they affirm that they are innocent, and yet redeemed, they frustrate the name of Redemption in themselues.* Againe,

Sunt nonnulli qui saluos se suis viribꝰ exultãt suisq; præcedentibus meritis redemptos se esse gloriantur, quorum profectò assertio, inuenitur sibimetipsis contraria,

gaine, *If the blessednesse of the Saints bee acquired by mercy, not by merits, how is it said, He will render to euery man according to his workes? If it bee according to his workes, how is it giuen of mercie? It is one thing* (saith hee) *to giue according to their workes, another thing to giue for their workes sake.* And from this ground hee makes this his confession. *I pray to bee saued, not trusting to my merits, but presuming to obtaine that by thy mercie alone, which I hope not for by merit.*

quia dum Innocentes se asserunt, et redemptos, hoc ipsũ in se redẽptionis nomẽ euacuant. In 18 1. Iob l. 1 c. 22. *Aliud est secundum opera, aliud propter opera reddere.* Idẽ 7. Psal. Pœnit. Idem in 1. Psal. Pœnit.

Church of England.] *We are accounted righteous before God onely, by the merit of our Lord and Sauiour Iesus Christ, by Faith, and not our owne workes: For to haue affiance*

Art. 11.

Homily of goodworks

in our workes, as by merit of them to purchase to our selues remission of sinnes, and eternall life, is blasphemy.

Church of Rome.] *Good workes are meritorious, and the very cause of saluation, so farre that God should be vniust, if he rendered not Heauen for the same.* Againe, *All good works done by Gods grace, after the first justification, bee truely and properly meritorious, and fully worthy of euerlasting life, and that thereupon Heauen is the due and iust stipend, crowne or recompense, which God by his Iustice oweth to the persons so working by his grace, for hee rendreth or repayeth heauen, as a iust Iudge, and not onely as a mercifull Giuer; and the Crowne which hee payeth, is not*

Rhem. Annot. in Heb. 6. ver. 10.

Idem in 2. Tim. 4. 8.

not onely of mercie, or fauour, or grace, but alſo of juſtice.

Worſhip of Images.

Gregorie.] In his Epiſtle to *Serenus*, Biſhop of *Maſilia*, ſaith: *Your Brotherhood ſeeing certaine worſhippers of Images, broke the ſaid Images, and caſt them out of the Church, the zeale which you had, that nothing made with hands ſhould be worſhipped, we praiſe: but wee thinke you ſhould not haue broken them downe. For Painting is therefore vſed in Churches, that they which are vnlearned, may by ſight reade that on the walles, which in bookes they cannot. Your brotherhood ſhould therefore haue ſpared the*

Greg. lib. 7. Epiſt. 109.

breaking of them, and yet restrained the people from worshipping them, that the rude might haue had how to come by the knowledge of the Story, and yet the people not sinne in worshipping the picture.

Adorationē omnib⁹ modis deuita. Lib. 9. Ep. 9.

Church of England.] *The Romish doctrine concerning the worshipping and adoration, as well of Images, as of Reliques, is a fond thing, vainely inuented, and grounded vpon no Warrant of Scripture, but rather repugnant to the Word of God.*

Art. 22.

Church of Rome.] *Wee teach, that the Images of Christ, the Virgin Mother of God, and other Saints, are chiefely in Churches to bee had, and retained, and that due honor & worship is to be giuen vnto them.*

Conc. Trid. Sess. 25.

The

The Popes Supremacie.

Gregorie.] *I say confidently, Whosoeuer calls himselfe, or desires to be called the (Vniuersall Bishop) in the pride of his heart, is the forerunner of Antichrist.* For, *the title of (vniuersall Bishop) is the puffe of arrogancie, the word of pride, a new, pompous, a peruerse, foolish, a rash, a superstitious, a profane, an vngodly and wicked name, a name of singularitie, a name of errour, a name of hypocrisie, a name of vanitie, and a name of blasphemie.* And writing to *Eulogius* Bishop of *Alexandria*, hee makes this profession: *For mine owne part, I seeke to increase in vertues, and not in words; for if you call me Vniuersall Bishop, you denie your*

Ego fidenter dico. Lib. 6. ep. 30 Mauricio Augusto. Idem lib. 6. ep 24. lib. 4. ep 32. 34. 36 38. 39.

Greg. lib. 7. ep. 30.

your ſelues to be that, which you confeſſe to be wholly in me: but God forbid, let vs rather put farre from vs theſe words which puffe vp pride, and vanitie, and wound Charitie to the death.

Church of England.] *It is plaine, that the Biſhop of Rome challengeth this day a title that* S^t. Peter *neuer had, that no holy nor godly man would euer take vpon him, that* S^t. Gregorie *vtterly refuſed, and deteſted, and called blaſphemy.*

Iewel. Art. 4 Diuiſ. 4.

Church of Rome.] *The Supremacie of the Biſhop of Rome may bee prooued by fifteene ſeuerall Names or Titles, as namely, the Prince of Prieſts, the High Prieſt, the Vicar of Chriſt, the vniuerſall Biſhop, and the like:* and from thoſe high and mightie Titles,

Bell. de Pōt. lib. 2. c. 31.

they

they haue created this Article of faith. *Wee declare, we pronounce, wee define, that euery creature vpon neceſsitie of ſaluation, muſt be ſubiect to the Biſhop of Rome.*

Subeſſe Romano Pont. omni humanæ creaturæ declaramꝰ, dicimus, definimus, & pronunciamus omninò eſſe de neceſsitate ſalutis. Bonif. 8. in extran. de Maior. & Obed. Cap. Vnam Sanctã &c.

Thus briefly I haue giuen you the principall poynts of doctrine deliuered by *Gregorie*; and from theſe his ſeuerall confeſſions, I hope the Romaniſts will giue me leaue, to returne them their owne aſſertion: *If an Angel from heauen teach other doctrine* (Touching the books of *Maccabees*, the All-ſufficiencie, and reading of the Scriptures, the Reall preſence, Priuate Maſſe, Communion in both kinds, Merit of wórkes, Worſhip of Images, and the Popes Su-

premacy) I say with our aduersaries, *If an Angel frō heauen teach other doctrine then* (in these particulars) *we haue receiued from Gregorie, we are not to heare him.*

I proceed from Fathers to *Councels*; and vpon a reviewe of the Fathers Doctrine, I will here conclude, Since the ancient Doctors *are no Rules of our Faith, nor haue any power to bind* (as *Bellarmine* confesseth,) since their bookes are sometimes purged, their authorities sometimes condemned as spurious and counterfet, as their Inquisitors confesse; since their Expositions with an vniforme consent, are sometimes decreed for an Article of Faith, sometimes de-

Bulla Pij 4. Artic. 2.

declined by their beſt learned Romaniſts, as namely, Card. *Bellarmine*, *Andradius*, Card. *Cajetan*, and Card. *Baronius* profeſſe: And laſtly, ſince the *Scripture is the moſt certaine and moſt ſafe Rule of faith*, (as it is acknowledged on both ſides:) I ſay to leaue this *certaine and ſafe rule*, and to *follow the Fathers in all, and tread in their ſteps, as children doe in ſport*, it is *Via Dubia*, a doubtfull and vncertaine way, it is *Via Devia*, a wandring and *By-way*.

Scriptura regula credendi certiſsima, tutiſsimaque. Bellar.

Sect. XIIII.

Councells which are so highly extold and opposed against vs, were neither called by lawfull authoritie, or to the right ends, as is confessed by ingenious Romanists.

Eckius the Romanist tells vs, the authoritie of *Councells* is of that consequence, that if they should be taken away, *All things would become ambiguous, doubtfull, wauering, vncertaine, and all heresies would reuiue againe.* And that the Romish proselyts might knowe, what obedience ought to be giuen to Councels,

Tollatur Cõcilsorum authoritas, et omnia in Ecclesia erunt ambigua, dubia, pendentia, incerta, nã omnes mox redibũt hæreses. Eck. Ench. Art. de Concil.

cels, *Gregory de Valentia* giues them this caueat: *If you finde but an Episcopall Synod, or consent of diuers Diuines onely, affirming such a doctrine to bee the sentence of the Church, you are bound to beleeue it, though it be a lie.* Pardon me if I beleeue them not: for our aduersaries giue iust cause of suspition, when their chiefest respect tends to the honour of Traditions, of Fathers, of Councels, and the sacred Word is made a by-word of *Obscuritie* and *Insufficiencie.*

Si Synodus Episcopalis aut cõmunis cõsensus plurium Theologorũ statueret aliquam propositionem esse propositã ab Ecclesia vt de fide — tunc talis teneretur, &c. Valent. in Tom. 3. disp. 1. q. 2. punct. 5.

I speake not this, as if our Church did decline the authoritie of Councells; for wee professe that Generall Councels, are the representatiue Body, and as it were a little

little Modell of the whole Church. We approoue the first foure Generall Councells, confirmed by our Church, and *Acts* of Parliament: wee acknowledge with reuerend *Whitakers*, *The name of Councels is honorable, their credit singular, and their authority of great esteeme:* nay more, wee testifie with learned *Bellarmine*, that *Generall Councells are very profitable, and in some sort necessary* (for the suppressing of heresies) *yet* (saith hee) *they are not absolutely and simply necessary, and of this I am easily perswaded for this reason. First, because the Primitiue Church for the first three hundred yeres had no Generall Councells, and yet perished not: Againe, as the Church*

Eliz. 1. Whitak. Rat. 4. vers. Camp.

Bell de Eccles. & Cōcil. li. 1. c. 10 in Initio.

Church during those three hundred yeeres continued safe without generall Councells, so without doubt it might haue continued three hundred yeres more, and againe six hundred yeeres after that, and so likewise a thousand yeeres more: for in those (first) times, there were many hereſies, many ſchiſmes, many vices & abuſes, all which, notwithſtanding they wanted the aſſiſtance of generall Councells, could not indanger the Catholike Church.

But admit that Councels were ſimply neceſſarie, (which *Bellarmine* denies) yet their calling muſt be anſwerable to their beginning, and therefore let vs firſt inquire by what authoritie they were firſt called, and ob-

ſerue how the Commiſſion hath beene executed from time to time, by warrantie of the firſt Author.

Num. 10. 1, 2. We reade in the booke of *Numbers*, that the Lord commanded *Moſes* to make two Trumpets of ſiluer, that hee might vſe them for calling of the Aſſembly. *Moſes* according to Gods Law, did aſſemble the people; and, Deut. 33. 5. ſaith the Text, *Moſes was king in Ieſurum, when the heads of the people, and the tribes of Iſrael gathered together.* *Moſes* then had *Ius Regale*, a Regall power, (although in propriety of ſpeech hee were no King) and by this Regall power hee aſſembled the people, and this authoritie was executed by him as by a King.

King. This right was assumed after him by King *Dauid*, by king *Solomon*, by king *Iosiah*, by king *Iehoshaphat*, and so from *Moses* to the *Maccabees* they all practised the same power of calling assemblies, as Kings & Princes, and there was none of Gods Prophets, I say not any one that either opposed, or prohibited these assemblies. At the comming of Christ this commission was renewed, but not altered, there was no new order for calling them, other then had bin taken in the old Law, & assoon as kings receiued the Christian faith, they executed the same power of the Trumpets, which was first granted to *Moses*.

The

The first Councel of *Nice* it was the first and best Generall Assembly that was summoned in the Christian world, after the Apostles time; and this was called by the Emperor *Constantine the Great.*

The 2d. generall Councell at *Constantinople*, was called by the Emperor *Theodosius* the elder.

The third at *Ephesus*, by the Emperor *Theodosius* the younger.

The fourth at *Chalcedon*, by the Emperor *Valentinian* and *Martian.* These foure generall Councels, are likened by *Gregorie* to the foure Euangelists, and these had their right calling by Kings and Emperours, and not

by

by the Bishop of Rome.

If wee looke vpon particular Councels, it will appeare, they were likewise called by Kings and Princes in their seuerall dominions, for many ages. The first Councell of *Arles* was called by *Constantine the Great*. The Councell of *Aquileia*, was called by the Emperors *Valentinian* and *Theodosius*: The first of *Orleance*, by king *Gladiæus*: the second of *Orleance*, by *Childebert* the French King; and this maner of calling assemblies by Kings and Emperors continued from *Moses* to *Constantine*, and from *Constantine* to *Arnulphus*, aboue 2400. yeeres: for otherwise if this new assertion must take place:

place: *The Pope must call Councels*: the first foure Generall Councells, which all Christians had in such reuerence, not one of them is a lawfull Councell, nay, saith our Reuerend and learned B. *Andrewes, The Church of Christ hath to this day neuer a General Councell, Vnâ litura, with one wipe wee dash them out all, wee haue neuer a one, no not one.* And that you may know it is not the testimonie of the Protestants alone, Cardinall *Cusanus* doth witnesse with vs, that all the Generall Councels to the eight, inclusiuely, were all called by the Emperours: and that wee may iustly charge the Pope of Vsurpation, both in calling, and af-

D. Andrews in his Sermon of calling Assemblies.

Cusan. Cōcord. Cath. lib. 3. ca. 13. & 16.

assuming a preheminence of place and dignitie in Councels, the Cardinall makes this confession: *I euermore finde, that the Emperors and their Iudges with the Senate, had the gouernement, and Office of Presidence, by hearing and conferring of matters, and that they made Conclusions, and Iudgements with the consent of the Councel, and without any further Commission.*

Semper inuenio Imperatores et Iudices suos cum Senatu Primatum habuisse & officiū Præsidentia per interlocutiones, et ex consensu Synodi sine mandato conclusiones et iudicia fecisse. Cusan de Con. lib. 3. c. 16.

Those men therefore that are so earnest in calling vpon vs for Councells, should first shew vs the lawfull calling of their assemblies. If *Demetrius* and his fellowe craftsmen will assemble together of their owne heads, and keepe a shouting and crying

crying for the great *Diana* of their Religion, this rowt will prooue a ryot, and is punishable by the Lawes of God and man: away therefore with this confusion, away with *Demetrius* assemblies. If Pope *Innocent* the Third will assemble in his owne name, contrary to the Commission granted to Kings and Princes, by expresse warrant from Gods owne mouth; if, I say, contrary to Gods command, after a continued succession in the right of Kings and Princes for 2400 yeeres, he will vsurpe the right of calling Councells, the Pope will not bee found Innocent, nor his assemblies lawfull: for the Towne-clerke of

of *Ephesus* could tell *Demetrius* and his fellowes; *If they enquire any thing, concerning matters, it* (must) *bee determined in a lawfull Assembly.* Acts 19.39.

The promises of Christ, no doubt, are many and gracious to his Church, but they are annexed to a condition, (*if they come together in his Name.*) the condition then being once broken, the Obligation to the Church and Councell, becommeth voyde, of none effect. It will not be amisse therefore to vnderstand what it is to assemble in Christs Name, and then see whether the Church of Rome hath performed that second dutie in her assemblies.

It

It cannot be denied, that they are ſaid to aſſemble in Chriſts Name, whom neither reſpect of priuate gaine induceth, nor the ambitious deſire of honour inuiteth, nor the prick of hatred and enuie incite and driue forward, but whom the inflamed loue of peace, and the feruent affections of Chriſtianitie impell, and not the ſpirit of contention. Surely theſe conditions are requiſite to their right calling; and theſe were anciently performed in the firſt foure Generall Councells, (to which our Church ſubſcribeth:) but as their owne Cardinal *Cuſanus* proteſted, that the authority of Councels doth not depend vpon the

the Pope; ſo likewiſe their owne learned *Ferus* profeſſeth, that *In matters of Faith, and things which concerne the conſcience, it is not ſufficient for them to ſay, Wee will and command, but you muſt conſider in what manner the Apoſtles dealt in their Aſſemblies: they came together in ſimplicitie of heart, ſeeking onely Gods glory, and the ſaluation of others; no maruell therefore if the Spirit of God was in that Councell: but* (ſaith hee) *Nos aliter conuenimus: Our meeting is in another manner; namely with great pompe, and ſeeking our ſelues, and promiſing to our ſelues licence vpon fulneſſe of power to doe any thing; and this being ſo, how is it poſſible for the Spirit of God to approue ſuch*

Nos aliter conuenimus nempè cum magnâ põpâ, noſq; ipſos quærim⁹, atq; nobis vollicemur, nihil nobis non licere de plenitudine poteſtatis, & quomodò ſpirit⁹ ſanct⁹ eiuſmodi

conuentus probare possit. Ferus super Acts 15.

such assemblies. Heere then wee haue our learned Aduersaries confessions, that two principall conditions anciently in vse, are both abrogated by the latter Councels; the one is, The Pope calls Councells, that hath no right to call them: the other is, That they assemble in their owne name, and for their owne end, not for the Catholique peace, and Christian Charitie. And thus much briefely concerning the authoritie of Calling Councells.

Let vs take a short view of Councels in all ages, and withall let vs adde to the Popes vnlawfull Calling, the errors of Councels, the vn-

vncertaintie of their Canons, the manifeſt forgeries of ancient Decrees, the palpable and groſſe ſuggeſtions of new deuiſed Acts, with their ſenſeleſſe condemnation of true Decrees and Canons, that make againſt their Romiſh Faith, and Trent Doctrine, and tell mee if theſe men haue any cauſe or reaſon to equall Councells with the Scriptures, or to build vpon them in matters of Faith, or to claime them all for theirs, when by their owne enſuing teſtimonies, they are doubtfull which are right, which are falſe, which are lawfull, which are counterfet. And laſtly, when they are not agreed

amongst themselues, whether Councels rightly called, are infallible, or stand subiect vnto errour.

SECT. XV.

Councels, which our aduersaries pretend, as a chiefe bulwarke of their faith, giue no support at all to the Romish Religion: as it is prooued by particular obiections made against seuerall Councells, in all ages by the Romanists themselues.

CArdinall *Bellarmine*, who formerly told vs, the Church of God might safely subsist without Councels, giues vs likewise to vnderstand by

way

way of preuention, that *the Bookes of Councells, being negligently kept, doe abound with many errours:* and heereby we may gueſſe what is like to be the doctrine of thoſe Councells that are guiltie of ſuch errours; and what will bee the iſſue of that doctrine that depends vpon ſuch Councels. Whether errors haue crept in by the negligence of the keepers, I cannot tell, but ſure I am, many generall and particular Councels haue erred, many Decrees and Canons of Councells, which are produced for the Romane Religion, are acknowledged by themſelues to bee ſpurrious, & counterfet: and many true Canons and Coun-

Libri Conciliorũ negligenter conſeruati ſunt, & multis vitiis ſcatent. Bel. de Concil. l. 3, c. 2.

cels, which make against their Trent faith, are condemned by our aduersaries as fallible and erronious, as shall appeare by their owne seuerall confessions in all ages, from the time of Christ till the dayes of *Luther*.

The first Age, to 100 yeeres.

In the first Age.] The Councell at *Hierusalem*, gathered vnder the High Priest, wherein *Caiphas* was President, *sought testimonie against Iesus*: and excommunicated those who confessed *Iesus* to be *Christ*. *Bellarmine* tells vs, *Before the comming of Christ, the Councels of the Iewes could not erre; but* (saith hee) *Caiphas with the whole Councell did erre most pernitiously, when they adiudged Christ a blasphemer*. And this

Marke 14.

Errauit in fide pernicio-sissimè Caiphas cum vniuerso Cōcilio eū iudicauit Iesum blasphemasse. Bellar. de Conc. auth. lib. 2. c. 8.

this may serue for a leading case, to shew that Councels may erre, as they haue erred in the first Age.

In the second Age.] In the yeere 102, the Councel of *Antioch* is cited by *Gretzerus*, by *Turrian*, by *Baronius*, for the Worship of Images: yet neither *Merlin*, nor *Crabbe*, nor *Surius*, nor *Nicholinius*, publishers of the Councells euer mention it; and *Binius* who produceth it, doeth acknowledge to haue receiued it from *Bauanius*, and *Baronius* returnes his Author for the Iesuite *Turrian*, and *Turrian* professeth that *Pamphilus* found it in *Origens* Librarie. And this may serue to shew, that some Councels are deuised

The 2 Age, Ann. 100. to 200.

Coloniæ Censura Patrum. pag. 237.

to proue the Trent doctrine, and the rather, because worship of Images requires Antiquitie, and Consent of Bishops, to proue it an Article of Faith.

The 3 Age. Ann. 200. to 300.

In the third Age] In the yeere 258, the third Councell of *Carthage* had foure score and seuen Bishops: but saith *Binius*: *The Catholique Church doeth not receiue the Decrees of this Councell.* And the reason is pregnant, This Synod touched the Popes Supremacie: for when as *Stephanus* Bishop of *Rome* called himselfe *Episcopus Episcoporum*, *The Bishop of Bishops*, Saint *Cyprian* and the whole Councell opposed that new Title. And this may serue to proue that

Huius Prouincialis Concilij decreta non recipit Catholica Ecclesia. Bin. in marg. Concil. p. 149.

some

some Councels rightly called, are discarded by our aduersaries, when they make against their Trent faith.

In the fourth Age.] In the yeere 317. the Councell of *Sinuessa* is pretended to consist of 300 Bishops, besides Presbyters and Deacons; and this Councell is cited especially for the Popes Supremacie: yet *Binius*, the publisher of the Councels professeth: that this Councell *Although it deserue great credit for the Martyrologies of the Church, yet very many learned men account the Actes to bee spurious, and of no force and validitie.* And this may shew the faith of their *Supremacy* is grounded vpon vncertain & doubtful Coūcels.

The 4. Age Ann. 300. to 400.

Doctissimorū plurimis hæc Acta spuria & nullius ponderis esse, validis saltē argumentis probare conati sunt. Concil. Sinuess. Bin. p. 184.

The first Generall Councell of *Nice* was called in the yeere 325, and is cited by *Bellarmine* in the 69 Canon, to proue *Extreame Vnction* a Sacrament, and M. *Hart* saith, *This Councell hath 80 Canons, and in these Canons the Patriarkes are said to rule their subiects, as the Pope is head of all the Patriarkes, like Peter.* Yet 60 of these Canons were denied by *Alipius* Bishop of *Tagasta*, by *Cyril* Bishop of *Alexandria*, by *Atticus* Bishop of *Constantinople*, and by S^t. *Austen*, and the Councell of *Africa*, who allowed only twentie; and, saith *Contius* their Lawyer: *Their bastardie is proued euen by this, that no man, no not Gratian himselfe durst alleadge them.*

Bellar. de Vnct. li. 1. cap 4.

Raynold. & Hart. cap 9. Diuis. 2. p. 575.

them. And this may ſerue to ſhew, that ſome counterfet Canons by their owne confeſſions, are produced for their doctrine of Faith and Sacraments.

The Councell of *Eliberis*] In the yeere 328 decreed, *That no Images ſhould bee ſet vp in Churches: Baronius* anſweres: *I ſuſpect ſome iugling in this Canon. Bellarmine* anſwers: *It was a Councell conſiſting but of nineteene Biſhops, & a Prouinciall Councell, not confirmed,* (by the Pope) *and it ſeemeth to haue erred in other Decrees.* Heere one Cardinall ſeemes to allow the Councell, but not the Decree againſt Images; the other diſallowes the whole Councell as fallible,

Placuit picturas in Eccleſia non debere. Canon 36. *Suſpicor in illo Canone impoſturam* Bar. An. ad an. 57. nu. 121. Bell de Imag. l. 2. c. 9

both in that and other Decrees. Howsoeuer this may serue to shew, that there were Protestant Bishops in those dayes, who made publique protestation against making and worshipping of Images, and yet neither Canons nor Councels must be allowed, if they make against an Article of their new Creed.

The Councell of *Millan* was cited in the yeere 355, and was vniuersall, and consisted of three hundred and more Bishops: and yet this Councell did erre in the cause of *Athanasius*: for (saith *Zozomen*) *Whereas 300 of the Westerne Bishops had consented that Athanasius should bee deposed from his Bishopricke, there were*

Dyonisius. Eusebius. Paulinus. Lucifer. Rodanus. Zozom. l.4.c.8.

were onely fiue against fifteene score that withstood it.

The Councell of *Arimi-num* was cited in the yeere 360, and was vniuersall, and consisted of 600 Bishops: but (saith *Austen*) *Hereticall impietie vnder an hereticall Emperour assayed to ouerthrow the trueth, the multitude being deceiued by the subtilitie of a few.* And saith *Hierom*: *In the name of vnitie and faith, Infidelitie* (was decreed) *and written.* And these are Euidences, that generall Councels haue erred & may erre.

Multis pan-corum fraus de decepti. Aug. contr. Maxim. lib. 3. cap. 14.

Nomine vnitatis et fidei infidelitas scripta est. Hier. aduers. Lucif.

In the fift Age.] In the yeere 455, the generall Coūcell of *Chalcedon* was called; it consisted of 630 Bishops, and decreed, *that the Church of Rome should haue the primacie,*

The 5. Age Ann. 400. to 500.

Conc. Chal. Can. 28.

cy, because the city of Rome was the Empire of the whole world. This reason was so vnpleasing to Pope *Leo* at that time and the Romanists in these daies, that C. *Bellarmine* complaines: *It was the Decree of a great Councell, but not lawfully made, and therefore of no force and authoritie: for* (saith he) *not onely the Popes Legates reiected that Decree in the Councell, but Pope* Leo *himselfe, who confirmed the rest of the Decrees, condemned it.* And this may serue to shew that the reasons and decrees of 630 Bishops, are no decrees, no reasons, if the Pope or his Legats doe not allow them.

Bellar. de Rom. Pont. l. 2. c. 17.

The 6. age Ann. 500. to 600.

In the sixt Age] The first Generall Councell of *Constan-*

stantinople was called, in the yeere 553, wherein both Pope *Vigilius* himselfe, and *three Chapters of his Decrees, were condemned as heretical, and accursed.* And this may serue to shew, that the Pope may bee an *heretike*, that a Councell is aboue the Pope, who haue authority to condemne him or his Decrees, as they find occasion; and that the Decrees of former Councels may be corrected by the latter; and consequently, there is no certaintie, no infallibilitie in Pope or Councels.

Crak. def. Eccl. Angl. cap. 12. Lege Liberati Breuiarium ca. 22. & Pont. ficale in vitâ Vigilij.

In the seuenth Age.] The sixt Generall Councell was called at *Constantinople*, in the yeere 681, and is pretended by *Crabbe* & *Surius* to haue

The 7. Age. Ann. 600. to 700.

nine

nine Canons, whereof the seuenth is cited by *Bellarmine* for Inuocation of Saints, yet their owne *Surius* tells vs: *Those nine Canons are falsely ascribed to the sixt Synod, yea, these Canons are false and counterfet*, saith *Caranza*. Againe, this Synode condemned Pope *Honorius* for a *Monothelite*. But saith *Bellarmine*, *wee may safely say, the Fathers did vndeseruedly reckon* Honorius *among st heretikes, being deceiued by false reports, and not vnderstanding the Epistles of* Honorius. Hence we may obserue, that sometimes an Article of Faith, (as namely, *Inuocation of Saints*) is confirmed by our aduersaries from the authoritie of a generall Councel, when

Bel. de sanct. Beat. l 5. c. 19. & l. 2. de Confir. cap 49. Surius in Candid. lectori.

Caranza Sum Conc. in Concil 6 Constant.

Tutò dicere possumus. Bel. de Pōt. lib. 4. c. 11.

when it is knowne and confessed by themselues to bee counterfeit: and sometimes the Pope himselfe is adiudged an heretike by a Generall Councell, when as for the honour of the Popes Supremacie and Infallibilitie, the whole Councel must bee condemned. Lastly, if from the Decrees of this Generall Councel, we shall note the errours of Councells in generall: *Albertus Pighius a learned man* (saith *Canus*) *doeth demonstrate by many arguments, that the Acts which beare the name of the first and seuenth* Generall *Councels, containe many errors.*

Canus loc. Theol. li. 5. cap. 1.

In the eight Age.] The second Councell of *Nice*, called in the yeere 788, and ter-

The 8. Age. Ann. D. 788.

termed (the *Seuenth* Generall Councell:) pronounced *Anathema* against Pope *Honorius*. What answere therefore can bee made to this Councell? *Bellarmine* replies: *This Councell was deceiued by the Presidents of former Councels.* This generall Councell then did not onely erre, but by this rule wee hath no certaintie, that other Councells are free from errour. And to speake plainely and truely, this accursed Councell, that by blood and vsurpation first set afoot the worship of Images: *This Synod* (saith *Vsspergensis*) *was reiected in the Councel of Frankford, as vtterly void, and not to be named the Seuenth, nor any thing else.*

Bell. de Pōt. lib. 4. c. 11.

Vsperg. an. 793. & Fig. de Act. 8 & 7 Syn. ad Lectorem.

In

In the ninth Age.] In the yeere 887, the Eight Generall Councell of *Constantinople* decreed with the consent of 383 Bishops, that *whomsoeuer Photius, Patriarke of Constantinople did depose or excommunicate, the Pope might not restore nor absolue; and whomsoeuer the Pope did depose or excommunicate, Photius might not absolue nor restore.* Touching this Synod, *Bellarmine* answers: *This Councell did erre, because the Popes Legates did contrary to the Popes instructions.* He that shal read the Decrees & Canons of a Generall Councell, ratified and declared by almost 400 Bishops, would thinke it strange, that they al could erre in a point of faith, *viz.* touch-

The 9. Age. Ann. 800. to 900.

Turrian. li. de 6. 7. & 8. Synod p 93

Bellar. de Conc. auth. lib. 2. c. 11.

touching the Popes Supremacie; and it is no leſſe to be wondred, that the Popes Legats, (either through ignorance or wilfulnes) ſhould ſo much digreſſe from the Popes inſtructions, as to determine things contrary to his command: but the truth is, as the former Councell (by the Cardinals confeſſion) was led by the Preſidents of other Councels, to oppoſe the Popes Supremacy; ſo likewiſe this Councell had power and authoritie in their dayes, to create and confirme their Decrees and Canons againſt Head and members, notwithſtanding the Pope or his Legats had impoſed contrary inſtructions.

In

The 10. age Ann. 900. to 1000.

In the tenth Age.] In the yeere 963, a Roman Councell vnder *Otho* the Emperour was called, wherein Pope *Iohn* the twelfth was deposed, and *Leo* the eighth was substituted in his room. *This Synod* (saith *Binius*) *was vnlawfull, because the Bishops assembled without the Popes authoritie.* And thus one Councell did erre, being misled by the presidents of others, a second, for want of good instructions; a third, for want of a right calling: yet all tend to this, rather to condemne all Councels of errours, then suffer the Popes Supremacie, and an Article of Romish Faith, (which almost all Councels did condemne) should bee vio-

Bin Not. in Conc. Rom. sub Ottone. p. 155.

violated, and infringed.

The 11. age Ann. 1000 to 1100.

In the eleuenth Age] In the yeere 1059, a Councell at *Rome* was called vnder Pope *Nicholas the Second*, where it was decreed: *Not onely the Sacrament of Christs body, but the very body of Christ, was handled, broken, and chewed with the teeth of the faithfull.* This decree was thought very doubtfull, and dangerous by the Romanists themselues; insomuch as the Glosse vpon *Gratian* giues this caueat: *Vnlesse you rightly vnderstand these words of Berengarius Recantation, you will fall into a greater heresie then Berengarius himselfe.* And hence wee may learne, that a Councell confirmed by the Pope, (which *Bellarmine* saith,

Conc Rom. sub Nich. 2.

Grat de Consecr. d ſt, 2. cap Ego Berengarius.

faith, *cannot erre*) decreed that doctrine of faith, which neither the Pope, nor his Church dare avow for Catholique Doctrine at this day.

In the twelfth Age] In the yeere 1120, the Councell of *Turon* decreed, That the Eucharist giuen to sicke folkes, should bee dipped in the cup, that the Priest might truely say, *The bodie (and blood) of our Lord Iesus Christ.* *Bellarmine* saith, that *this Decree was amended: for in the third Councell of Braca ra, the bread was forbidden to bee dipped; and it is obiected, that Christ did giue it in both kinds distinctly, the bread apart by it selfe, and the cup by it selfe, although the Councell did*

The 12. age Ann. 1100. to 1200.

Burchard. lib. 5. c. 9.

Bellar. de Euch. lib. 4. cap 26.

Idem. Ibid.

did not thereupon conclude it should bee giuen in both kinds. Heere wee see Councell against Councell, and by *Bellarmines* testimony, neither of both decreeing an Article of Faith according to Christs Institution.

The 13. age Ann. 1200. to 1300.

In the thirteenth Age] In the yeere 1215, the Councell of *Lateran* was called, and *many things* (saith *Platina*) *were consulted vpon, but nothing plainely defined*, by reason of some wars which Pope *Innocentius* sought to compose, and died at *Perusium*. But *Matth. Paris*, who was liuing at that time, professeth plainly, *That the same Generall Councell, which made a great flourish at the first, ended in feasts and laughter*, where-

Venêre multa tum quidem in consultationē, nec decreuit tamen quicquid apertè potuit Plat. de vitâ Innocent. 3.

Concilium illud generale qâ more Papali grâdia fronte primâ præ se

whereby all the Arch-bishops, Bishops, Abbots, Deanes, Archdeacons, and all commers to the Councell were deluded. And hence wee may learne what certaintie of faith the Romanists are like to haue for their grand poynt of *Transubstantiation*, (where it was first decreed for an Article of beliefe) when as (by the testimonie of their owne Writers) there was nothing plainely defined, and the whole Councell concluded in feasts and laughter.

tulit in risum et scõmam desiit. Math Par. Hist. Min.

The 14 age Ann. 1300. to 1400.

In the fourteenth Age In the yeere 1302. Pope *Boniface the Eight* called a Councell at *Rome*, where he excommunicated *Philip* the French King, and about the same time, the King summons

mons a Councell at *Paris*, and therein appeales from the Popes sentence, and incites his Prelats and Barons against him, and withall publikely declares, *That the Pope was worthy to bee deposed, for heresie, for symonie, for murther, and other capitall offences.* This is witnessed by their owne *Nauclerus*, and *Papirius Massonus* in the life of *Boniface*. Here you may see Councell against Councell, the one contending for the Pope, the other for the Emperour, the Bishops of *Italie* maintaining Appeales to the Pope, the Bishops of *France* cōmanding Appeales to the Councell; the one withstanding the Supremacie of the Bishop of *Rome*, the

Naucl. An. 1300. & Papir. Mas. in vita Bonif. 8.

the other obeying it as an Article of Faith, yet both members of one body, and profeſſing one and the ſame Faith, vnder one Head, the Pope. And hence we may obſerue, there is no Vnitie betwixt Head and Members, no conſent among the Biſhops, to rely vpon Councels.

In the fifteenth Age.] In the yeere 1409. the Councell of *Piſa* was called by the Pope, but is now condemned by the *Inquiſitors* in their Catalogue of bookes forbidden; and the reaſon is giuen by their owne Authors, *Gregory the twelfth*, and *Benedict the thirteenth* were depoſed, as *Heretiques and Schiſmatiques*: nay more, when

The 15. age Ann. 1400. to 1500.

Index Expurg. Madrid. p. 22. Platin. in Greg. 12.

Anton. 3. part. ca. 5. & Bin. in Conc. Pisa. & Gobe. Pader. de hoc Conc. & exco. Bin.

when *Gregory*, (who was a true and lawfull Pope by the testimony of *Binius*) had commanded his Cardinals, that they should not attempt it: they, not regarding the Popes Supremacy, *appealed from the Pope to a Generall Councell.* And hence wee may obserue, that neither Councel, nor the Popes Cardinalls, receiued the Popes Supremacie for a point of Faith, (as it is now taught & beleeued) for then certainly, as they would not haue opposed him, so they could neuer haue deposed him. And as concerning the validitie of Councels, it is manifest, that as two Popes were condemned by a Councell, so likewise that

Coun-

Councell (and the like may befall any Councell that tends to the preiudice of the Popes prerogatiue:) is reiected by the Inquisitors with a *Deleatur*, not to bee named amongst Councells. Briefly, there is no infallibilitie, no certaintie in Councels, nor in their Decrees & Canons; when they may be receiued or reiected at their pleasure, accordingly as they make for the Pope and his doctrine or against it, as may appeare by the ensuing testimonies of this Age.

The Councell of *Constance*] was called in the yeere 1414, by *Iohn the* 23 This Councell (saith *Bellarmine*, touching the first Sessions, where they define the

Councell aboue the Pope) *was reiected by the Councell of Florence, and the last Councell of Lateran:* but touching the last Session, (wherin the Communion in one kinde contrary to Christs Institution) was decreed: *Ab omnibus Catholicis recipitur, Pope Martin the Fift, and all Catholikes receiue them.* And herein, if you please, you may likewise credit their owne *Gregory de Valentia*, who affirmeth vpon his credit, that *the Decrees of the Councell of Constance, haue no certaine authoritie, but those onely which were approued by Martine the Fift.*

Bellar de Concil. & Eccles. lib. 1 c. 7.

Greg. Analy. Cath. l. 8. c. 7.

The Councel of *Florence* was called in the yeere 1430, whereby it is preten-

ded

ded; that the Christians of *Armenia* and *India*, consented to the Roman Church: but *Binius* the compiler of the Councels tells vs it is doubtfull and vncertaine; *Whether the Armenians continued at the Councell of Florence; or whether after the departure of the Grecians, and Armenians, there were some other Sessions of the Councel continued, which haue not been recorded, or whether there had beene an other Synod gathered the same yeere.* Heere is nothing but certaine vncertaintie in this Councell. Bin. Tom. 4 Conc. p. 503

The Councell of *Basil* was called in the yeere 1431, and is reputed Generall, yet it is neither generally approued nor receiued

ceiued: *For the Dominicans obiect it was no lawfull Councell; the Minorites on the other side, answered it was true and holy, and called the Dominicans Heretikes for slandering the authoritie of the Councell:* (and saith *Viues*) *the matter had come to a shrewd passe, if Pope* Sixtus *had not forbid that dispute any longer.* And for a conclusion of this poynt, *Albertus Pigghius* confidently affirmeth; *That both the Councell of Constance, & Councell of Basil erred shamefully: they decreed against the order of Nature, against the manifest Scriptures, against the authoritie of Antiquitie, and against the Catholike Faith.* And if you require a reason how they fell into this shamefull er-

Lud. Viv. in Aug. lib. 20. de Civit. Dei c. 26.

Piggh. in Hierarch.

Conc. Constant. Sess. 4.

errour, the reaſon is pregnant: *They decreed the Councell aboue the Pope.*

Conc. Baſil Seſſ. 33.

Thus if wee reflect vpon the Decrees and Canons of Councels, many counterfet and ſpurious Acts are ſuggeſted and forged in behalfe of their Romane Doctrine. The Councell of *Sinueſſa* is cited by *Bellarmine*, to proue the Pope aboue a Councell, yet this is condemned (ſaith *Binius*) by many learned Writers. The Councel of *Chalcedon* is cited by *Aquinas*, to proue the Pope vniuerſal Patriarke of the world; yet there is no ſuch Decree extant in the Councel. The Councel of *Nice*, in the 69 Canon is cited by *Bellarmine*, to proue

Aquin. in opuſc. cont. errores Græcorum ad Vrbanum 4. Pont. Maximum.

Confirmation a Sacrament, yet that Canon is reiected by *Baronius*. The Councell of *Constantinople*, in the ninth Canon is produced for *Invocation of Saints*; yet this Canon is reiected as counterfet (saith *Carankæ.*)

Againe, looke vpon the true Canons and Decrees of Councels, if they be found to make against the Roman faith and doctrine, they are reiected or condemned as erronious. The Councel of *Eliberis* decreed against the *making and worshipping of Images*: what saith *Baronius* to this Councell: *I suspect some iugling in this Canon.* The Councel of *Pisa* is condemned by the Inquisitors amõg the forbidden books: why?

why? the cause is euident, it toucheth the Popes Supremacie: for *Gregorie the twelfth*, and *Benedict the thirteenth*, were deposed, saith *Platina*. The Councell of *Laodicea* is corrupted, and instead of *Angels*, they haue inserted the word *Angles*: why? the reason is pregnant: it forbids *Inuocation of Angels*. The General Coūcel of *Constantinople* did erre, and the Popes Legats did contrary to the Popes Instructions; why? the reason is euident, the Councell decreed, that the Pope should not absolue whom the Patriarke did depose. The Councell of *Constance* is condemned of errour, onely in the first Sessions:

Why? they decreed the Councell aboue the Pope. Againe, their Canons are receiued in the latter Sessions: Why? they decreed the halfe Cõmunion which is now receiued for an Article of Faith. And thus some Canons and Councels are forged, some true and Orthodox are condemned, some Sessions are approued by the Popes Legats, others reiected by the Popes Cardinals and Prelates, insomuch it was rightly obserued by *Ludouicus*: *Then the Councells are of account with them, when they make for them, but if they make against them, they make no more account of them, then of a Couent of women, prattling in a common bath,*

Viv in Aug. de Ciuit. Dei l. 20. cap. 26.

bath, or a Weauers Shoppe.

I proceed to the sixteenth Age, wherein the Grand and admired Councell of the Papall world; I meane the pretended Generall Councell of *Trent* shalbe examined.

SECT.

Sect. XVI.

The Councell of Trent, *which is the maine pillar, and last resolution of the Romane Faith, is of small or no credit at all, because it was neither lawfully called, nor free, nor Generall, nor generally receiued by the Romanists themselues.*

Avgustus Thuanus, a chiefe Senator and Counsellour to the King of France, tels vs, that Pope *Paul the third* summoned a Councell at *Mantua*, and from thence translated it to *Vincentia*: and, because the Princes of Germanie could

could not agree vpon the place, assigned *Trent*, a citie seated vpon the confines of Germanie and Italie, where this Councell was called in the yeere 1546. This Councell then was called by the Popes vsurped power, not by the Emperor, & for that cause falls within the compasse of *Demetrius* assemblie, which wanted a right and a lawfull calling. But let vs see with what esteeme and authoritie this Councel is receiued in the Romane Church. Cardinall *Bellarmine* tels vs: *If we take away the authoritie and credit of the present Church and Councell of Trent, the Decrees of other Councels, and the whole Christian Faith may bee called in que-*

Si tollamus authoritatē præsentis Ecclesiæ & præsentis Concilii, in dubiū reuocari possunt

omniũ aliorum Conciliorum decreta, et totæ fides Christiana. Bell. de effect. Sacrã. lib. 2. c 25.

queſtion. This Ieſuite, who firſt aſſured vs, That the Church might continue ſafe without Councels, (if occaſion required) at leaſt two thouſand yeres: now, without any regard to the ſacred Goſpel of *Chriſt*, profeſſeth, That if the Roman Church and Trent Councell were remoued, the Faith of all Chriſtians would be indangered: and *Campian* his fellow Ieſuite, as a man rauiſhed with the fame of that Synod, proclaimes to after ages: *The elder that Councell waxeth, the more it will flouriſh*: and as a true Romiſh Proſelyte cries out, to the aſtoniſhment of poore Proteſtants: *O good Lord, with what diuerſitie of people out of all*

all Countreys, with what choyce of Bishops throughout all Christendome, with what excellencies of Kings and Commonweales, with what profound Diuines, with what deuotion, with what lamentations, with what abstinence and fasting, with what flowers of Vniuersities, with what knowledge of strange tongues, with what sharpe wits, with what studie, with what endlesse reading, with what store of vertues and exercises was that sacred place repleniſhed? This Councell is like the great *Diana* of the *Ephesians*, that carries the vniuersall applause, let vs looke therefore into the lawfulnesse and authoritie of this Councell: for *if it be of men, it will come to nought, but if it be of God, we* Acts 5. 39.

we cannot ouerthrow it, leſt happily we be found euen to fight againſt God himſelfe.

Firſt then, as this Councel wanted a right calling of the Emperor, ſo likewiſe it wanted a requiſite condition to make it Generall: for that Councell is truly Generall, whereunto al chriſtian States are ſummoned & aſſembled in his name; and ſhall this be held the great Councell of the Chriſtian world, the chiefe ſupporter of all other Councels, and the whole Chriſtian faith, which was confined to a ſmall number, and ſome fewe Nations? Looke vpon the three Patriarks of *Conſtantinople*, *Antioch*, and *Alexandria*, were they all preſent? Look vpon

on the *Grecians*, *Armenians*, *Medes*, *Persians*, *Egyptians*, *Moores*, *Æthiopians*, were they summoned to this Councel? do not these people beleeue in Christ? haue they not Bishops? did their Ambassadours come from all these Nations to the Councell? Nay more, were the Legats of the kingdome of *England*, of *Denmarke*, of the King of *Swetia*, of *Scotland*, and the Dukedome of *Prussia* there present? Looke vpon the assemblie of their Bishops, and it will appeare by their Historie of *Trent*, that this Generall and great Councell consisted but of fortie three Bishops, and some of those also were but Titular,

Historie of Trent lib 2 p. 140. Engl

as

as namely, *Richard Pates*, Bishop of *Worcester*, and blind Sr *Robert*, Bishop of *Armach*; these had the bare titles of Bishops, & were no Bishops at all; and two of those Bishops (saith *Illiricus*) were taken in adultery, the one strucken with a dart, the other taken in a trap by the husband, and hanged by the necke out of a window, to bee seene by all that passed by in the street.

Illyr. in Protest. contr. Conc. Trid.

Binius the publisher of the Councels, giues vs to vnderstand, that the whole number of Patriarks, Archbishops, and Bishops vnder Pope *Paul the Third*, who gathered the Councell, by the greatest account, came but to 62; from which if we

we take the Titular Biſhops, and thoſe who through infirmitie could not meet at one & the ſame time, there could not be preſent aboue 43, both as *Illiricus*, and as the *Hiſtorie of Trent* doe witneſſe: and muſt we ſay, or can we think, that the whole Chriſtian Faith, and decrees of all Councels muſt depend vpon the number of 62, if they were all allowed, and agreed together? And that which is moſt remarkable, in the fourth Seſſion vnder the ſame Pope, the poynts of greateſt moment were diſcuſſed and decreed by the number of fiftie three Biſhops: then I ſay, the prime Articles touching the Canonical books of

of Scripture, touching Traditions (then equalled to the Scriptures,) touching the authentical Edition of Scriptures, touching the Iudge of all controuersies in poynts of Faith, were handled and resolued for Articles of Faith by those few Bishops, whereas sometimes it is caried by a single voyce or two, and so the number of the whole, at most, is reduced to thirtie.

It is true I must confesse, that there were many other learned Diuines present, but it seemes they were chiefly gathered for the instruction of those Bishops; and (saith *Stella*) *If you will make answere, the Bishops bring with them learned Diuines which may*

Quod si responderis quod hi Episcopi secum

may instruct them what to say, what to answere, as it was vsed in the Councell of Trent; yet in this I cannot forbeare laughter. Neither was the accesse vnto the Councell safe for all those that were inuited; neither was it free for all men to dispute and argue the poynts of controuersie freely. Pope *Iulius* the third, after the death of his predecessour Pope *Paul*, made a decree, That none of the Princes and free Cities of *Germanie* should haue audience, except they would first vow their obedience to the Councell; and for that end and purpose, hee published his *Breue. There shall be a Councell, that they which haue spoken rashly, either may recant*

ducant Theologos qui eos illuminent, vt contigit in sacro Tridentino Cõcilio, in hâc re quidem non possum me risu temperare. Stell in Lucam. 6. p. 184.

Erit Concilium, vt qui temere locuti sunt

dicta recanturi veni aut, aut eorũ inaudita causa in executione ita ordinaturũ Constitutionũ hæretici declarentur Breue Iulij 3. citat. à Caluino.

recant their ſayings, or elſe without further hearing or receiuing of the matter, may bee denounced and condemned for heretikes, according to the Conſtitutions already made. Here was plaine dealing and ſhort warning for euery man, either to reſolue to ſubſcribe to the Trent Doctrine, or elſe to be proſcribed for an heretique. The Biſhops of *Apulia* did intimate no leſſe in the name of all the Biſhops, *That they were nothing elſe but the Popes creatures, and his bondſlaues:* for there was an oath propoſed ſeuerally to all, to bee taken in this maner: *I will defend the Papacie againſt all men: So helpe mee God, and his holy Goſpell.* And as there was an oath pro-

Papa'ũ Romanũ adiutor ero ad defendendũ cõtra omnes homines, ſicme Deꝰ adiuuet, et ſacta Euãgelia. Ca. E N Extra de iure iurand.

proposed in behalfe of the Papall doctrine, so likewise there was speciall care taken, and caution giuen, that *whosoeuer should speake against the Maiestie of the Pope, should be banished the Councell.* We haue examples of both in this kinde: *Cornelius* Bishop of *Bitonto* professed openly in the Councell, that *Christ in his last Supper did not offer vp his (reall) body and blood:* but the Trent Fathers, (because it was contrary to the Roman Faith) condemned and exploded him. *Paulus Vergerius* was but *suspected for a Lutheran, yet thereupon the Pope comanded him to depart the Councell. Guilielmus Venetus*, a Dominican would prooue the *Councell of Constance*

Ne quum audiatur quo illius Maiestati praeiudicium vllũ fieret, si quis in hoc peccet Concilio pellatur. Valer. in vita Marcel. 2 Canus loc. Theol. li. 12 c. 13. § Extat.

Sleid. comment. li. 21.

Valer. in vita Marcel. 2.

stance was aboue the Pope, because the Councell did depose him: but hee was thought too lauish of his tongue, and therefore was *banished the Councell*. The Bishop of *Chioza*, professed in the Councell, *that hee disliked the Decree, which made Traditions equall with the Scriptures*: but he was *expelled the Councell*. And as touching the Popes *Holinesse*, when a zealous and good Bishop had declared, that *God in the Scriptures was termed Holy*; and therefore it was honour sufficient for the Pope to bee called *Holy*, and not (*most Holy*,) the Bishop was sent from Trent to Rome, & there the Pope grieuously handled him for this capitall offence. Neither

Craken. p. 158.

Molin. Cōsil. de Trid. Conc. nu. 22

ther doe I denie that there least safe conduct promised as well to the Lutherans, as to those which were vowed creatures to the Pope and his doctrine: but (saith *Fabritius*) *the learned Princes of Germany were kept so farre from the Castle of Disputation, that they could not bee suffered to approach to the entrie of it. Facit extensionē &c.* I grant (saith he) there was libertie extended to other Nations, but withall it is added, that *the same forme of liberty should appertaine to none others, but only to them that would repent, and returne to the bosome of the Church.* If we look vpon the Tenour of the conduct, we shal find it was very doubtfull, (and in trueth it might

well bee thought ſtrange, that a free and Generall Councell of all ſorts of Chriſtians, which ſhould meet for Gods glory, and Chriſtian peace, ſhould come in feare and danger of their owne ſafetie:) for ſay they, *The holy Synod (as much as it can) grants publike faith, and full ſecuritie, that is, ſafe conduct; but* (ſaith the Hiſtorie) *the Proteſtants thought the forme of the ſafe conduct very captious, becauſe as well in the Decree, as in the Tenor, there was this clauſe of reſeruation, (As much as it can) when as no man demandeth of an other, that which is not in his power to grant.* To let paſſe the like Conduct giuen to *Hierome of Prague*, and *Iohn Huſſe* at

Hiſtory of Trent. lib. 4 p. 341. & 343. Engl.

at the Councel of *Constance*, can they proove that there was free libertie of speech granted, as it is in all publike Consultations? Was there open conference and dispute allowed about the controuersies of Religion? was the Scripture appointed to be Iudge, or the plea being against the Pope, ought the Pope to be plaintife and Iudge in his owne cause? I confesse, the Electors and Princes of *Germanie* being assembled at *Newburg*, in the Popes name, and by the Popes Legats were summoned to the Councel; but withall they returned this answere: *Mirari se &c. They wondred vpon what groũd or reason, the Pope should bee so bold,*

Epist. Rerũ gest. sub Ferd. ann. 1561. apud Scard.

bold, how he durſt proclaime a Councell to them, and call them to Trent: And there they giue this reaſon for it; *Becauſe it was neither lawfull, nor agreeable to Diuine or Humane equitie, that the Pope ſhould ſupply the place of a Iudge, when as both the diſſention and ruine of the Church proceeded from himſelfe.* Thus if wee conſider this Councels calling, it was by vſurpation not of ancient right. If we reſpect the nature of it as it was, Generall; many Kings and Princes were ſo farre from allowing it, that they made proteſtation against it: if we obſerue the number of Biſhops in their aſſemblie, when the greatest points of controuerſie were

Craken. p. 156.

hand

handled and resolued, there were but fiftie three. If we looke vpon the free accesse, it was doubtfull, and limited to certaine conditions. And lastly, if wee respect a free conference, *The Pope made knowne by his Legats, that the Iudges were tyed to him by oath; whereas the plea being against the Pope and his doctrine, he himselfe ought not to bee Iudge.* I conceiue it was but a harsh proceeding, that how many, or how great soeuer the differences were concerning Religion, yet there could bee no dispute, nor yet admittance to the Councell, but by an inforced protestation, & vowed obedience to the Pope and his doctrine, insomuch,

Historie of Trent. l. b. 2 p. 126.

their owne *Thuanus* giues vs to vnderstand, that the fault was not in the Protestants; for notwithstanding they conceiued their Conduct was not safe, yet they came to the Councell, and desired the Popes Legat to haue libertie to dispute; and being made knowne, that the Protestants were ready to make good their confessions, which at that time they exhibited to the Councell; *The Trent Fathers were greatly offended, neither could the Protestants haue answer to their confessions; and therefore they desired leaue to be gone, which being easily granted them, they commended their cause to the Emperours Oratour, and so departed from the Councell.*

Thua. hist. Tom. 1. li. 9. ann. 1552.

I will

I will giue you a ſhort and generall view of the actions in this Councell. *Andræas Dudithius* an Ambaſſadour, ſent to this Councell, from the State and Cleargie of *Hungarie*, a man highly fauoured by *Ferdinand*, and *Maximilian* the ſecond, and a knowne Actor in this aſſembly, giues the ſubſtance of their proceedings in few words very remarkable, and worthy of all mens reading.

What good (ſaith he) *could be done in that Councell, which onely numbred, but neuer conſidered the weightineſſe of any opinion, if either the cauſe or reaſon might haue made the encounter; or if a few aſſiſtants had but ſided with vs, the day had been ours, albeit the enemy*

Andr. Dudith. in Epiſt. ad Maximil. 2. Cęſarē de Calice & Sacerdotum Coniugio.

was very strong; but when duly number fought the field, in which wee fell short of them, though our cause was never so good, we could not drive off such victories. To every one of us the Pope was able to oppose one hundred of his owne; and if a hundred seemed but a few, he could suddenly raise a thousand, and send them to helpe their fellow Labourers: so that you might daily see servile & poore Bishops, for the most part young men, and almost beardlesse, masked with lusts, hasten to Trent, hyred and procured by the Pope to speake as hee would have them, unlearned men they were and simple, but for their impudencie and audacitie of much use: assoone as these had accesse to the Popes flatterers, then did

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iniquitie reioyce to haue the vpper hand, neither might anything bee decreed, but what made for them, who made it their onely Religion, to maintaine their Popes power and ryot. One graue and learned man there was, which could not away with such baseneſſe; he as no ſound Catholike, what with feare and threatnings, and what with intreatie, was brought by the Councel to allow that which in heart hee diſauowed. In briefe, it came to that iſſue, by the diſhoneſtie of them that were made and ordained for that purpoſe, that the Councell ſeemed to conſiſt not of Biſhops, but of ſhadowes, not of men, but of Images, which like the ſtatues of Dædalus, had no motion from themſelues, but were

Biſhop of Granado.

carried vpon other mens ſhoulders. The Biſhops for the moſt part were hyrelings, who like a paire of countrey bag pipes, vnleſſe they were ſtill blowne, could make no muſicke. The holy Ghoſt had not to doe with that Councell, wherein was nothing but worldly wiſedome, and that was wholly ſpent in propagating the Popes immoderate and ſhamefull Lordlineſſe, from whom, as from an other Delphos, they did wait for Oracles; and from him in a Carriers clokebag was the holy Ghoſt ſent, of which they ſo much brag to ſit at the ſterne of their Councells: and, quod admodum ridiculum eſt, which is moſt ridiculous, when there fell good ſtore of raine, the holy Ghoſt could not come vnto the

before

before the floods were abated: so it fell out, that the spirit was not carried vpon the waters (as wee reade in Genesis) *but besides them. O strange and monstrous madnesse, the Bishop like the people: No act or Decree of theirs could be established, vnles the Pope were made the first Author of that Decree.*

How truely this learned Bishop hath deciphered the state and condition of that Councell, I leaue to euery mans iudgement, sure I am, whilest many there carried the businesse with craft and ambition, in those things which appertaine to Gods glory, there was more attributed to the Councell of man, then to the grace of God. Adde to these testimonies

monies, the protestation of *Francis* the French King, who was so farre from approuing the Decrees of the Councell, that hee openly proclaimed, that *for his part he neither held it for a Generall, nor yet for a lawfull Councell, but for a priuate Conuenticle, assembled for the ends of some priuate men; and that neither hee nor his subiects were bound to obey it; and that hee would haue this his Protestation inrolled amongst the Decrees of that Councell.* Adde to this the Protestation of all the Reformed Churches, and diuers Christian Nations, who at this day vtterly disauow the Trent doctrine. Adde to this the protestation of the Ambassador to

Charles

Rex pubicè in eo conuētu protestatus se illud neq; pro œcumenico, neq; pro legitimo habere, sed pro priuato cōuentu &c. Innoc Gent Tiid. Sess 12. & Hist. of Trent. lib. 4. p 319. Engl.

Charles the fifth, who made his declaration in like manner: *I* Iames Hurtado Mendoza, *in the name of the most mighty prince my lord* Charles *the Romane Emperour, by his especiall commission, and in the name of the Empire, & all other his Realmes and Dominions, doe protest, that the Legats and Bishops which are at Bononia, for the most part bound to your Holinesse, & wholly hanging vpon your beck, haue no authoritie to make Lawes, in cause of Reformation of Religion and maners.*

Illyr. in Protest. cont. Conc. Trident.

I forbeare to speake more largely of the politike proceedings, and the doctrine of Faith created, and declared in this Councell; the former is accurately handled by the *Historie of Trent*, and

The History of Trent published An. 1629.

and the later is fully confuted by our learned *Chemnitius*; and as touching Coūcels in generall, let it suffice wee haue the testimonie of Cardinal *Cusanus*; *Many plenarie Councells rightly called, haue erred, as we know by experience.* Let it suffice their own *Albertus Pigghius* giues his assent with vs, that *In matters of Faith, Generall Councels haue erred, as namely the Councell of Ariminum, the second Councell of Ephesus, both were generall, and both doe witnesse, that Generall Councells lawfully called, may erre.* Let it suffice, *Panormitan*, their chiefest Canonist and Proctor for Pope *Eugenius*, affirmeth plainly: *A Councell may erre, as otherwise a Coun-*

cells

Chemnitij examen. Conc. Trid.

Multa Concilia ritè conuocata errasse legimus Cusan. Concord. Cath. lib. 2 c. 3.

In fidei definitionibus errasse etiā vniuersalia sanctōrum Patrum Concilia comperimus. Pig. Hier. Eccle. lib. 6. c. 13.

cell hath erred, about marriage to be contracted betwixt the rauisher, and the rauished, and the saying of Hierom, as being of the sounder opinion, was afterwards preferred before the Decree of the Councell. And to preuent that common obiection of the Romanists, that *the Church would faile in faith, if Councels should erre*: hee giues this full solution to the question. *Non obstat: It hindreth vs little, if it bee said, a Councell cannot erre, because Christ prayed for his Church, that it should not faile. For though a Generall Councell represent the whole vniuersall Church; yet to speake truelh, the vniuersall is not there precisely, but by representation, because the vniuersall Church con-*

Panorm de Elect. & Electi potestate §. significasti.

Idem Ibid.

consisteth of all the faithfull, and this is the Church which cannot erre; whereby it is not impossible, but the true faith of Christ may continue in onely one person. Therefore the Church is not said to faile, nor to erre, if the true faith remaine in any one. And that no man might presume to relie in matters of faith, either vpon Fathers or Councels; S^t. *Austen* deliuers it for a safe and sure rule; *Whatsoeuer is found written in Scriptures, may neither be doubted nor disputed, whether it be true or right: but the writings of Bishops may not onely bee disputed, but corrected by Bishops that are more learned then themselues, or by Councels, and Nationall Councels by Plenary or Generall, and euen Generall*

Aug lib. 2. de Baptist. contr. Donat c. 3.

ner all Councels may bee amended by the later.

My conclusion therefore shall be this; Since the true Acts and Canons of Councels, which make against the Supremacie, against Inuocation of Saints, against Images, and the like, are adiudged sputious and counterfet. On the contrary, since diuers Canons and Decrees are deuised for aduantage of their cause, and namely, to proue their Reall Presence, their Sacrament of Confirmation, their Sacrament of Extreame Vnction, the Popes Supremacie, and the like, which authorities are meerely forged and counterfet: since the *Bookes of Councells being negligently*

kept, doe abound with many errours, by the testimonies of our learned aduersaries, I say, to seeke for the knowledge of infallible Trueth, or to search for the soundnesse of true saluing faith in Generall, or Prouinciall Councells, is but *Via Dubia*, a doubtfull and vncertaine way; it is *Via Deuia*, a wandring and By-way.

It resteth for our Aduersaries last and best refuge, to flye to the Sanctuarie of their Church: for in trueth, whatsoeuer pretence is made of Scriptures, of Fathers, of Councells, yet if there bee sent out a *Melius inquirendum*, for the Au-

Authour of their newe Creed, and Trent doctrine, they must returne a *Non est inuentus*, and seeke him onely in the Church.

* * *

SECT.

SECT. XVII.

In the Romane Church, which our Aduersaries so highly extoll aboue the Scriptures, there is neither safetie, nor certaintie, whether they vnderstand the Essentiall or Representatiue, or the Vertuall, or the Consistoriall Church.

CAmpian the Iesuite, who formerly made his claime to all Fathers and Councels, now in the name of the Church, insults against the Protestants in this manner: *So soone as the Aduersarie heard the Church named, he waxed wan and pale.* Indeed I confesse, it

Audite nomine Ecclesiæ hostis expalluit. Campian. Rat 3.

it would terrifie a religious and ſober minded man, to heare ſuch daily blaſphemies vttered againſt the Maieſtie of Gods word, and to ſound out nothing but the honour and authoritie of the Church: who can but wax wan and pale out of pitty & charity, to heare the Church named, and ſee that ſhe hath kept the name only, and loſt her wonted nature: who can but waxe wan and pale, to ſee her ſpoiled and bereft of her Iewels & treaſurie of the ſacred Scriptures, and retaine onely the caskets and boxes, (the bare name of a Church) where thoſe Iewels lay? Looke vpon the beſt learned of the Roman Church, and tell me

if

if they will not astonish a true beleeuing Christian, and make him change his countenance, to heare such odious comparisons, betwixt the Scriptures and the Church: *The Church* (saith *Stapleton*) *is an infallible foundation of faith in a higher kind then the Scripture: for the Scripture is but a foundation in testimonie and matter to be beleeued; but the Church is the efficient cause of Faith, and in some sort the very formall:* nay more, *if both of them bee properly considered*, and compared together, *the Church is a more noble subiect then the Scripture:* yea, *the Church hath such authoritie, that shee may set at libertie, or seale vp the Scriptures themselues:*

In altiori genere (viz) *in genere causæ efficientis atque adeò aliquâ ex parte formalis.* Stapl Relect contro. 4 q.4. ar.3. & 9.3.ar.1.

&
In Relect. princ fid. dog.cont. 4.q.5.

Eam Ecclesia authoritatē esse — quia et scripturas quoq; ipsas laxādi

ſelues: yea, ſaith *Hoſius*, *a man may ſpeake it in a good, a godly ſenſe, the Scriptures are of no more account, without the authority of the Church, then* Æſops *fables.*

Neither let this ſeeme ſtrange, that the Romaniſts inſiſt principally vpon the authoritie of the Church: for he that ſhall looke back, and obſerue how the ſacred Scriptures are condemned of Obſcuritie and Inſufficiencie; he that will conſider how the holy Fathers are cenſured, and reiected by them, as counterfet or erronious; he that ſhall note the Decrees and Canon of Councells condemned as ſpurious, or ſuperfluous; theſe things I ſay conſidered,

et conſignādi facultatē &c Idem Princip. Anal. *Pio ſenſu pieq; dici poteſt, ſcripturas ſi deſtituantur eccleſiæ authoritate non plus valere quā Aeſopi fabulas* Hoſ. li 3. de autho ſacr. Scripturæ.

red, it is no maruell our aduersaries flie to the Roman Church, and for this speciall cause aduance the name of the Church aboue all. Cardinall *Cusanus*, by way of obiection, puts the question to the *Bohemians*, whether they were better obey the Word of God or the Church: *You say, we must first obey Christs Commandements, and afterwards the Church; and if the Church command vs to doe otherwise then Christ commandeth, we must obey Christ, and not the Church.* It is true, that the Protestants rightly propose that question, (which without all question) cannot otherwise bee resolued: but heare what answere hee makes

Dicitur præcepto Christi obediendum esse primo loco, deinde ecclesiæ et si aliter præceperit Ecclesia quam Christus, nō Ecclesiæ sed Christo obediendū esse, certè in hoc est omnium præsumptionū initiū quādo iudicant particulares suū sensum in diuinis præceptis cōformiorē quā vniuersa Ecclesia. Nich. Cusa. ad Proem. Epist. 2.

makes them: Verily, herein standeth the beginning of all presumption, when particular men thinke their owne iudgement to bee more agreeable to Gods commandements, then the iudgement of the vniuersall Church: nay, hee puts the question further. Perhaps you will say, How shall Christes commandements be changed by the authoritie of the Church, that they shall binde vs, when the Church shall thinke it good? I tell thee (saith hee) there is nothing to bee taken for Christs commandments, vnlesse it bee to bee so allowed of the Church: when the Church hath once changed her iudgement, Gods iudgement is likewise changed. Cardinall Hosius giues his consent with

Discerni forsitan quæ mens mutabilis humor finxerit Christi auctoritate Ecclesiæ, ne tuæ sint obligationis quando Ecclesia placuerit. Dico nulla esse Christi præcepta missique per Ecclesiam prohibus accepta sint, Mutato iudicio Ecclesiæ, mutatū est Dei Iudiciū. Idem Epist. 3.

Cardinall *Cusanus*, and more plainly resolues the question in few words: *Whatsoeuer the Church teacheth, is the expresse word of God; and whatsoeuer is taught against the sense and meaning of the Church, is the expresse word of the Deuill.* To say nothing of the doctrine of Deuils, (*viz.*) *the forbidding of Meats, and Marriage,* (foretold by the Apostle, and now fulfilled in the Church of Rome,) I will giue you an instance or two in the word of God, and the doctrine of the Romane Church, that you may the better discerne, whether the Church changing her iudgment, there be any *variablenesse, or shadow of turning* with Christ, and whether the doctrine

Quod Ecclesia docet expressum Dei verbum est, et quod contra sonat sensum et consensum Ecclesiæ idem est expressum Diaboli verbum est. Hos. de expresso verbo Dei.

trine of the Roman church bee not expreſſely againſt the Word of God.

Touching Prayer in an vnknowne tongue, it is the confeſſion of *Benedict. Monanus*, a *Pariſian* Doctor: *Etſi Apoſtolus &c. Although the Apoſtle thought good to haue Prayer in a knowne tongue, yet the Church, vpon good cauſes, hath decreed the contrarie.*

Touching Adoration of Images, it is the confeſſion of *Iohannes Raguſius*, in his Oration at the Councell of Baſil: *Licet in Lege, &c. Although in the old time the viſible Images of God, yea and of his Saints were forbidden by the Law of God, and no libertie was ſince granted either in the Old or New Teſtament, to make*

Etſi Apoſtolus linguæ intellectæ preces velit celebrari, tamen ſanctæ Eccleſiæ auctoritate de cauſis extra ſtatuiſſe Bened. Mont. in 1. Cor. 14.

Licet in lege veteri prohibita fuiſſent lege diuinâ imagines viſibiles, nedum ipſius Dei nihilo minùs Eccleſia. Ioh. Rag. orat. in Conc. Baſil. de Cõmun. ſub vtraq; ſpecie.

any such, yet (the Church taught by the holy Spirit, has not oncly permitted, but decreed and ordained it. Touching the Communion in both kinds, it is the confession of the Generall Councell of *Constance*, and the Council of *Trent*, *Licet Christus &c. Although Christ did institute the Sacrament in both kinds*, yet saith the *Trent* Council *he that shall say (the Catholick Church) hath not altered it for good causes, or that they erred in so doing; let him bee accursed.* These are speciall points with them, and the denyall of any of these, make a man heretike in the Church of Rome; yet by their own confession are decreed with *Non obstante. Notwithstanding*

Conc. Constant. Sess. 13. Conc. Trid. Sess 5. Can. 2.

ding Christ and his Apostles taught the contrary. Obserue then the difference betwixt the Gospell of Christ, and the doctrine of the Roman Church; the Spirit of God denounced a curse, both against men and Angels, that should teach any other doctrine, then that they receiued from the Scriptures; the Church of Rome pronounceth *Anathema* against all those that do not teach, and beleeue the doctrine of their Church, although it be different from the Scriptures.

I confesse the name of the Church is honourable, and her credit singular; but that which stickes with mee, and as I conceiue is worthy of

all mens obseruation; the name of the Church, which is so much magnified, and adored of all Romanists, and Romish Profelytes, I say, that Romane Church, is neither vnderstood by the ignorant what it is, neither is it resolued by the learned amongst them, in certaine, what is properly meant & vnderstood by it.

First then, we must know, as the Church hath many parts to act; so likewise the *Romanists* make her of foure seuerall sorts: The *Essentiall* Church, and this (saith *Bellarmine*) *is a company of men professing the same Christian Faith and Sacraments, and acknowledging the Bishop of Rome to bee the chiefe Pastor and Vi-*

Ecclesia
Essentialis.
Representatiua.
Virtualis.
Cõstitutialis
Bell. de Eccles. li. 3. c. 2.

on of Christ upon the earth: The *Representative* Church; and this *is an Assembly of Bishops in a generall Councell, representing the whole bodie of the Church.* The *Vertuall* Church; and this is *the Bishop of Rome, who is said to bee the chiefe Pastor of the whole Church, and hath in himselfe eminently and vertually both truth and infallibilitie of iudgement, and upon whom dependeth all that certaintie of truth which is found in the whole Church.* The *Confederall* Church, and this consisteth of the Pope and Cardinals, and is termed by the Schoolmen, *The Court of Rome.* Touching these seuerall acceptions of the Church, there are seuerall and different o-

pinions. The Glosse upon Gratian puts the first question, and thus resolues it: We would know what Church you understand when you say it cannot erre. To answere, Wee the congregation of the faithfull, that is, heere meant by the Church. To the second, Bellarmine replies: Adam still Cardinall, by the most generall consent is most properly termed the Church. To the third, Gretzerus the Iesuite makes this confession: And therefore by the Church wee vnderstand the Bishop of Rome for the time being, who guides the Ship of the militant Church: and Gregory de Valentia: By the Church wee meane her Head, that is to say, the Romane Bishop, who resideth at the full

au-

Quæro de quâ Ecclesiâ intelligas, quod hic dicitur quod non possit errare. Resp. Ipsa congregatio fidelium hic dicitur Ecclesia. Causa 24. q. 1. c. A recta. Concilium legitimum omnium consensu maximè propriè dici possit Ecclesia. Bell de Conc. et Eccles. l. 1. c. 18 Per Ecclesiâ intelligimus Pontif. Romanum qui præsente tempore Ecclesiæ nauiculæ moderatur, et Ecclesiâ Papâ inter-

authoritie of the Church. To the fourth, *Marsilius Patauinus* giues his free assent: that *the name of the Church is of great consequence amongst the moderne Writers, whose Ministers and Presidents are the Pope and Cardinalls, which now by vse and custome haue at last obtained to bee called the Church:* and of this Church the Pope himselfe hath made this declaration, *Yee shall bee the Senatours of my citie, and like vnto Kings, the very hookes and stayes of the world, vpon whom the very doore of the Church Militant must bee turned and ruled.* Now amidst these different opinions, it must needes seem questionable, to which of these Churches a poore ig-

pretantur non abnuo. Desp. ca. 10 lib. 3. de verbo Dei, Greg. de Val. disp. Theol. Tō. 1. disp. 1. q. &c.

Apud moderuos maximè importat hoc nomen Ecclesia quemadmodum hoc Ecclesia Rom. vrbis dudū obtinuit, cuius ministri et Presidentes sunt Papa et Cardinales ipsius, qui iam ex vsu quodam obtinuerunt dici Ecclesia. Defens. pacis part. 2. cap. 2. Cerem. li. 1 Sect 8 c. 6.

ignorant ſoule (who deſires ſatisfaction in matters of Religion) ſhould addreſſe himſelfe: if hee require iudgement of the Eſſentiall Church, there is little comfort, and leſſe aſſurance to be had from them, for they conſiſt moſt of the ignorant and common people, and haue chiefeſt need of inſtruction themſelues: beſides, it is impoſſible to know the iudgment of all Chriſtians, (who make the vniuerſall Church) in all or any particular poynts of Religion. If he appeale to Councells, their right calling is vncertaine, their Decrees and Canons are doubtfull, for many of them are adiudged by themſelues erronious, many

many ſpurious and counterfeit. If hee would conſult with the Pope and Cardinals in their Conſiſtorie, it is a iourney too coſtly and tedious, beſides, it will appeare they are ſubiect vnto errour.

It reſteth then that we examine the infallibilitie of particular Churches, and in particular that wee enquire whether the Roman church be that Church which wee are commanded to heare and obey, by the authoritie of the Scriptures.

SECT.

SECT. XVIII.

The most common Pleas of the Romanists abroade, from the Infallibilitie, Authoritie, and Title of the Catholique Church, is proued to be false, vaine, and friuolous.

TO giue the Church of Rome her due, let vs take a briefe suruay of her first foundation, and let vs see what priuiledge did anciently belong vnto her, and what authoritie shee claimeth at this day. First, the Apostle S. *Paul* in his Epistles to the *Romans*, congratulates with them, and sendeth them this

gree-

greeting: *To all that bee in Rome, beloved of God, called to be Saints*: hee testifieth further with prayer & thanksgiving, that *their Faith was spoken of throughout the whole world*: nay more, he makes an earnest request to God, that he might see the members of that Church, and *impart Spirituall gifts vnto them, to the ende they might be established*. These testimonies of the Apostle were speciall Caracters of an eminent & glorious Church (although in truth there is not so much as this name of a Church given to the *Romans* in all the Scriptures, vnlesse they will allow the Church at *Babylon* to bee the Church of *Rome*:) and heere

Rom. 1.7.

verſ 8.

The church at Babylon elected. 2. Pet. 5. 13.

heere was a probable assurance of continued stability and perseuerance in the Faith in all Ages: but behold the same Apostle, which did so much glory in behalfe of their Catholique Faith, which gaue God thankes for them, which, without doubt, prayed for the continuance of that Faith: (*For God is my witnesse*) (saith he) *without ceasing I make mention of you alwayes in my Prayers.*) As if hee had foreseene by the spirit of Prophetie, they would glory in their owne worth and merits: shortly after, in his *eleuenth Chapter* of the same *Epistle*, giues them this speciall Caueat: *Be not high minded, but feare:*

Verse 9.

and

and withall giues a ſpeciall reaſon of that Caueat. *For if God ſpared not the naturall branches, take heede alſo leſt hee ſpare not thee, behold therefore the bountifulneſſe and ſeueritie of God; towards them that haue fallen, ſeueritie; but towards thee goodneſſe, if thou continue in his goodneſſe; otherwiſe alſo thou ſhalt bee cut off.* This Doctrine of the *Apoſtle* doth trench ſo farre into the preſent eſtate of the Church of Rome, that the *Rhemiſts* forbeare their Annotations vpon this place, for the truth is theſe laſt words. *Thou alſo ſhalt bee cut off,* Doe plainely intimate, that the Church of Rome from the time of the Apoſtles had a poſſibilitie of

of falling, and consequently was but a particular Church: for so it befell the Church of Ierusalem, and much more (saith the *Apostle*) may it befall the Church of Rome.

Let vs compare the testimonies and promises in behalf of the Roman Church, with other particular and famous Churches in the time of the Apostles, and see whether those promises did more largely extend to the faith of the Roman Church, then to other Churches: S^t. *Paul* (writing to the *Thessalonians*, termes them by the name of *the Church*) he giues this large testimonie in their behalfe: *From you sounded out*

1 Thess. 1.8.

the

the word of the Lord, not onely in Macedonia and Achaia, but your faith which is toward God is gone forth into all places, that we need not to speake any thing: yea more, hee giues them a kinde of assurance for the perpetuitie of their faith; *The Lord is faithfull, who will establish you, and keepe you from all euill.* 1. Thess. 3 3 2. 1. 10. yet this Church is fallen away, and hath lost her first faith. The Ephesians are termed by the Apostle, *The Church of the liuing God, the Pillar & ground of truth.* 1 Tim. 3. 15 And for this Church the Apostle makes this confession: *I bow my knees vnto the Father of our Lord Iesus Christ, that he would grant you according to the riches of his glory, to bee strengthened with* Ephes. 3. 14 16.

might

might by his spirit in the inner man: yet we see this Church which was *the ground and pillar of truth*, and for which the Apostle earnestly prayed for, is raised to the ground, and vtterly fallen from the truth. The *Corinthians* are tearmed by Saint Paul, *The Church of God called to be Saints*. And this Church is farther witnessed by the same Apostle, that *shee was rich in all things through Christ, in all kinds of speech and knowledge, and that shee was not destitute of any gift*: yea, he deliuers confident in behalfe of that Church, that *God would establish them vnto the end, euen the day of the Lord Iesus Christ*: yet soone after some of them denied

1. Cor. 1. 2.

the

the Resurrection, they fell from the truth, and are now subiect to the *Turke*. If then the Church of the *Thessalonians*, of the *Ephesians*, of the *Corinthians*, (touching the outward face, and visibilitie of the locall Churches) if they are all fallen, notwithstanding such faire testimonies and large promises in their behalfe, (which also were accomplished in the Elect) what stabilitie could the Church of Rome promise to her selfe, which had not so much as the name of a Church, but was threatned vpon the breach of a condition, that *they also should bee cut off*? Whether the condition be broken or no, I will not heere dispute: but

but this I may safely say, If the Iewes being the Lords peculiar people, and the naturall branches, were broken off, how much more the Church of Rome, being but a wilde Oliue branch, might bee cut off from the faith of Christ? No doubt the Spirit of God foresaw, that the Romanist would glory in the name of the Church, and aduance that name aboue his word; and therefore the word of God gaue not so much as a name of a Church, nor promise of infallibility & perseuerance vnto it, but a speciall caueat to put them in mind *not to be high minded*. I say therefore to the Romanist, as S^t. *Hierom* sometimes said to *Pammachius*

machius and *Oceanus*: *Thou who art a maintainer of newe doctrine, whatsoeuer thou bee, I pray thee spare the Romane eares, spare the Faith that is commended by the Apostles mouth, why goest thou about now after* 400 *yeeres,* (I may say 1400) *to teach vs that Faith which wee before neuer knew? Why bringest thou forth that thing that* Peter *and* Paul *neuer vttered? Euermore vntill this day the Christian world hath beene without this Doctrine.*

But obserue the cunning of our Aduersaries, they doe as much glory of the Apostles testimonie, (that the Romane Faith was published through the world) (as if the ancient, and the now

Quisquis es assertor novorum dogmatũ quæso te vt parcas Romanis auribꝰ, parcas fideiquæ Apostolico ore laudatur; cur post quadringẽtos annos docere nos niteris, quod antea nescieramꝰ, cur profers in medium qd Paulus & Petrꝰ edere noluerunt, vsq; ad hũc diẽ (si ea ista doctrina nunc Christianus fuit Hieron. ad Pammach. & Oceanũ.

now Romane faith were all one:) And to prooue an infallible Succeſſion in their doctrine, they pretend, that S^t. *Cyprian*, a bleſſed Martyr, did witneſſe to the world, that the Romane Church could not erre, and conſequently the Trent doctrine is the ancient faith of Chriſt and his Apoſtles.

S^t. *Cyprian* (ſaith M. *Biſhop*) tells vs, that *Perfidiouſneſſe and falſehood in matters of Faith, can haue no acceſſe to the Church of Rome*: ſo that by the Apoſtles confeſſion, they challenge an eminent Viſibilitie, and by this ancient Fathers teſtimonie, they claime an aſſured ſtabilitie in matters of Faith. If theſe things were true, I

ſhould

should craue pardon of *Cyprian*; not to beleeue him, because the Apostle teacheth mee to beleeue the contrary: but the trueth is, this testimony so often alledged by our aduersaries, makes nothing for their purpose; for if *Cyprian* say that *Infidelitie cannot come to the Romans, whose faith was praised by the Apostles mouth*, then can none of the people of Rome erre, because the faith of them all was praised by the Apostles mouth: but the trueth is, this holy Father speakes not there of matters of faith, nor of the stabilitie of the Romane Church, (although most Romanists so translate it and apply it) but of the tumultuous

tuous and disorderly courses of certain lewd persons, who being censured by the Bishops of *Africa*, fled to the Bishop of Rome for protection of their cause, and therupon vpbraideth them, that they came to Rome with lyes and tales, which could finde no admittance, nor harbour there, when as they might well vnderstand, that the Romans were men whose Faith was commended by the Apostle, *Et ad quos perfidia non potest habere accessum*: *vnto whom perfidiousnesse could haue no access*; that is, they would giue no eare to their perfidious and calumnious suggestiõs. This therefore, I must needs say, is vnfaithfulnesse and perfi-

diousnes

Nauigare audent et ad schismaticis et profanis literas ferre, nec cogitare eos esse Romanos quorum fides Apostolo prædicante laudata est, ad quos perfidia non potest habere accessum Cypr. lib. 1. Epist 3.

diouſnes in the Church of Rome, wilfully to miſapply thoſe things which make nothing for them.

I proceed from the infallibilitie of the Church to the authoritie of it, wherein you ſhall likewiſe obſerue, the Romaniſts doe inſiſt eſpecially vpon that knowne confeſſion of S^t. *Auſten*: *I ſhould not haue beleeued the Goſpell, except the Authoritie of the Church had mooued mee thereunto.* But I pray, what doe theſe words concerne the Roman Church? why ſhould they bee applied rather to the Roman, then to his owne Church in *Africa*, or our Chuch in *England*? for hee ſpeakes not of the Roman Church, or any particular

Ego vero Euangelio nō crederē niſi me Catholicæ Eccleſiæ cōmoneret authoritas. Aug. contr. Ep. Fund. cap. 5.

ticular Church, but of the Church indefinitly.) Moreouer, their owne *Canus* professeth, that S^t. *Austen* had to doe with a *Manichee*, who would haue a certaine Gospell of his owne admitted without further dispute: In this case (saith he) S^t. *Austen* puts the question: *What if you finde one, which doeth not beleeue the Gospell? what motiue would you vse to such a one to bring him to your beliefe? I for my part* (saith hee) *should not haue beene brought to imbrace the Gospell, if the Churches authoritie had not swayed with me.* And from hence also Bishop *Canus* drawes this sound conclusion. *The faith of the Gospel is not founded vpon the authority of the Church.*

Canus loc. Theol. lib. 2. cap. 8.

This Exposition of their Romanist is agreeable to our belielse: for wee professe, that the first outward motiue to bring men to the knowledge of the Scriptures, is the authoritie of Gods Church. *If I beleeue the Gospell* (saith *Hooker*) *yet is Reason of singular good vse for that it confirmeth me in this my beliefe the more: If I doe beleeue as yet, neuertheless to bring mee to the number of beleeuers, except reason did somewhat helpe, and were an instrument which God doeth vse to such purposes, what should it boot to dispute with infidels and godlesse persons for their conuersion and persuasion in that point?* Hooker Eccles. Polit. lib. 3.

Hee therefore that shall con-

conclude from S^t. *Austens* doctrine, (which he profeſſed in the name of an heretike) let him receiue his anſwer from the ſame Father, when he makes his confeſſion as a true Catholike: *By the mouth of God which is the trueth, I know the Church of God which is partaker of the trueth.* But as it happeneth ſometimes, that hee who hath fallen into the hands of an vnskilfull Phyſician, is loath afterwards to commit himſelf euen to a good one: *So was it in the ſtate of my ſoule* (ſaith *Auſten*) *which could not bee healed by beleeuing, and for feare of beleeuing falſe things, it refuſed to be cured by true ones.* And in the Chapter following, whileſt hee

Ex veritatis ore agnoſco Eccleſiam participem veritatis. Aug. in Pſal. 57.

Aug. lib. 6. Confeſſ. c. 4

hee was yet a *Manichee*, hee makes this humble confession: *Thou, Lord, didst perswade mee thus, I say not that they were blameable who beleeued thy Bookes, which thou hast grounded by such authoritie throughout almost all the nations of the earth, but that they indeed were blameable who beleeued them not; and that no care was to bee giuen to any, if peraduenture they should say to mee: How dost thou know that these Bookes were imparted to mankind by the Spirit of that one God, who is true in himselfe, and most true, when hee speaketh to vs; for that is the very thing it selfe, which is especially to bee beleeued.* Thus S^t. *Austen* the Catholique, interprets *Austen* the

Idem Confess. l. 6 c. 5.

Heretique: After his conuersion to the trueth, the blessed Spirit did perswade him, that there was no eare to bee giuen to those men which made such doubts and questions (as are dayly made in the Church of Rome) *viz. How doe you know the Scriptures to bee the Word of God?* but as the *Samaritans* beleeued that Christ was the promised Sauiour vpon the report of a woman, yet afterwards when they heard him themselues, they professed they beleeued him for his owne sake, and not for the womans report: So likewise this holy Father, first conferred with flesh and blood, as the most knowne & familiar meanes

to introduce a ſauing knowledge; but after hee had receiued the Spirit and word of trueth, he, like the *Samaritans*, beleeued the Goſpel, not for the Churches ſake, but for Chriſts own authoritie, and his Goſpels ſake.

The Authoritie of the "Church is rightly compa-"red to a Key, which ope-"neth the dore of entrance "into the knowledge of the "Scripture: now when a "man hath entred & view-"ed the houſe, and by view-"ing it, likes it, and vpon "liking, reſolues vnchange-"ably to dwell there; hee "doeth not ſet vp his reſo-"lution vpon the key that "let him in, but vpon the "goodneſſe and commodi-

"ouſneswhich he ſees in the "houſe. I omit diuers Expoſitions of the learned Romaniſts, touching this ſaying of *Auſten: Durand, Driedo,* and *Gerſon* tell vs, That thoſe words of Saint *Auſten* had relation to the *Primitiue Church,* which both ſaw Chriſts perſon, and his miracles, & heard his doctrine. *Aquinas* ſaith, that S. *Auſten ſpake of the Church as an ouer-ruling cauſe, but not as a foundation of Faith.* And for a concluſion of this poynt; The minde of the faithfull beleeuer doth not reſt in the iudgement of the Church: for (ſaith *Stapleton*) *Although the Church by reaſon of her Miniſterie and Maſterſhip receiued of God, doth cauſe vs to be-*

Durand. l. 3 Diſt. 24 q. 1 Diedo. de Eccl. Script. & dogm. lib. 4. c. 4. Gerſ. de vita ſpir. Animæ. leſt. 2. Coroll. 7.

Auguſtinus de Eccleſia vt cauſa proponente, non vt fundamento fidei loquitur Aquin. in 2 2. quæſt. 2. art 7.

Stapl. lib. 3. de author. Scrip. c. 12.

beleeue, yet the reason wherefore wee beleeue, is not the Church, but God speaking within vs, and witnessing his trueth vnto vs by his holy Spirit. Thus briefly touching the authoritie of the Church: now I proceed to our aduersaries claim touching the Vniuersalitie of it.

Lessius the Iesuite tells vs, *The Church of Rome, and that Church onely and the multitude adhering to it, is the Catholique Church, the Religion of this Church is Catholique, the faith is Catholique, the doctrine is Catholique, and their followers are tearmed Catholikes.* What is properly vnderstood by the Catholike Church, S. *Austen* deliuers in these words, *Non hæc, aut illa, It*

Sola Ecclesia Romana eiq; adhærens multitudo Ecclesia Catholica, &c. Less. in Consult. Consid. 6.

Toto orbe diffusa. Aug. de rudibus Catech. c. 20.

Maiores nostri Catholicā nominarunt vt ex ipso nomine ostenderent quia per totum est. Aug de Vnit. Eccles. cap. 2.

is not this Church, or that Church, but the Church dispersed throughout the whole world: and from hence, *Our Ancestours named the Church Catholique, that by that name they might demonstrate the vniuersall.* If then the Church of Rome can prooue their Church Vniuersall, there would be an end of all controuersies: for we professe our selues to bee members of the vniuersall Church, wee say that Church can neither erre totally, nor finally; and wee willingly grant, that *out of that Church there is no saluation.* But certainly this last Tenet doeth strongly euince, that the Roman Church is not Vniuersall, for Saint *Stephen*, and

S.

S. *Iames*, and others suffered Martyrdome, and were saued in the Church of *Hierusalem*, and in the Church of *Antioch*, before the Church of *Rome* was euer heard of; and they were all members of the vniuersall Church. But let the Church of Rome claime what title or prerogatiue she list, shee is in danger to fall vpon a Rocke: for if shee confesse that shee is a particular Church, shee stands subiect vnto errour; if shee assume the title of Vniuersall, she is altogether invisible: for *Vniuersale sentitur non videtur: That which is Vniuersall, is vnderstood, not seene.* It is the Article of our Creed: *I beleeue the Catholique Church*: and

and, *that is truely said to be beleeued which is inuisible*, saith *Gregorie*. And that the world may know the Romanists are *Nominals*, such as vaunt of the name of Catholikes, as the *Donatists* did in the Primitiue Church, when they want the nature of the thing it selfe, their owne *Waldensis*, who well vnderstood how to make a difference betwixt the particular Roman, and the Vniuersal Catholike Church, tels vs: *The Church whose faith neuer faileth, according to the promise made to* Peter, *is not any particular Church, as the Church of Africa, nor the particular Romane Church, but the Vniuersall Church, not gathered together in a Generall*

Hoc enim veracitèr dicitur credi quod non potest videri. Greg. Dial. 4. c. 4.

Wald. de doctr. Fidei. lib. 2. art. 2. cap. 19.

Coun

Councell, which hath sometimes erred; but it is the Catholique Church dispersed through the whole world, from the Baptisme of Christ vnto our times, which doeth hold and maintaine the true Faith, and faithfull testimony of Iesus. Neither was this the particular opinion of one priuate man, but many Bishops, and learned Doctors did professe publikely in the Councell of *Ferara*: *With whatsoeuer power the Church of Rome is indued, yet it is inferiour to the Vniuersall Church.* And if wee require a cloud of witnesses, behold both Princes, and Cardinalls, and Bishops in the great Councell of *Basil*, resolued, and declared; *That the Church of Rome is not Vniuersall,*

Quacunq; facultate Romana Eccles. praedita sit, vniuer'ali Ecclesiæ inferior sit. Concil. Ferar. Sess. 10

Ecclesia Romana non

est vniuersa, sed est de vniuersalitate corporis mystici. Concil. Basil. in Appendice.

uersall, but a part of that vniuersall mystical body of Christ, as appeareth by *Gregorie*. *Therefore for as much as it is a member of the said body, it is not, neither can it be, the Head of the same body, since there is a difference betwixt Head and members.*

Thus if wee looke for Infallibilitie, it is not found in the Romane Church: If wee looke for the Authoritie of the Church, it is inferiour to the Scriptures, vnlesse they say, the Scripture is vnder the Church, as some say the Sunne is vnder a cloud, when it is aboue it. If wee looke for Vniuersalitie, the Romane Church is but a member, and no sound mem-

member of the Vniuersall. Let vs therefore examine in particular, where, or in whome wee shall finde this Church, which doeth assume those great and glorious Titles to her selfe.

* * *

SECT. XIX.

The Church which our Aduersaries so much magnifie amongst themselues, is finally resolued into the Pope, whom they make both the Husband and the Spouse, the Head and the Body of the Church.

SAint *Matthew* tels vs, that our Sauiour *Christ* gaue charge to Saint *Peter*, as well as to the rest of his Disciples, that if any dissention did happen which they could not well reconcile among themselues, they should *tell the Church*. If Saint *Peter* himselfe was commaunded to tell the Church,

Church, and the Pope bee S^t. *Peters* Succeſſor, it would ſomewhat trouble a doubtful Recuſant, how to vnderſtand and beleeue the Pope for the Church: for if *Chriſt* had taken *Peter* for the Church, it is not probable, hee would haue bid him *tell the Church*; for that had beene all one as to bid the Church, tell the Church: Yes, (ſaith *Bellarmine*) *the Pope ought to tell it to the Church, that is, to himſelfe.* I take not vpon me to anſwer this learned Cardinall, but I dare avowe, that this Expoſition of Scripture is not according to the Article of his faith, with the vniforme conſent of Fathers: Howbeit, by this ſolution of *Dic Ec-*

Poſtremò dicere Eccleſia, id eſt, ſibi ipſi. Bel. de Concil. author. lib. 2. cap. 19.

Ecclesiæ, wee are informed where, and in whom wee may finde the Romane Church.

Gretzerus the Iesuite puts the question touching the Pope, and returnes his answere in this manner: *Thou saiest they interpret the Church* (the Pope;) *I graunt it, what then? yet wee may doubt of his sentence: for how can wee be certaine that he erres not? To* (saith hee) *from these sayings, I will giue thee the keyes, &c. The gates of Hell shall not preuaile &c. Whatsoeuer thou bindest, shall bee bound, &c. But who shall iudge of the sense of these places? How shall I know those things are spoken of the Pope? From Ecclesiasticall Tradition, from the consent of our*

Ais tertio interpretãtur Ecclesiam Papã non abnuo, quid tum? Gretz. def. c. 10. l. 31. de verbo Dei.

our Elders, from the Suffrage of all Antiquitie, from the Text it selfe, if there bee brought no peruerse or preiudicate opinion against it: to conclude, whether thou wilt or no (thou shalt beleeue it) *from the Popes owne Sentence and determination.* To this Church then lyeth an appeale from Scriptures, from Councels, from the Essentiall Church; and for that cause Cardinall *Bellarmine* proclaimes it as the Popes Champion; *Nos defendimus, Wee maintaine that the Pope is simply and absolutely aboue the vniuersall Church, and aboue Generall Councells:* and as great men sometimes loue to bee soothed vp in their greatnesse, and are led with opinion of their Parasites,

Bellar. de Concil. author lib. 2. cap. 17.

sites, to beleeue that for a trueth, which is but a suggestion of falsehood: so it came to passe touching the Popes power in these latter dayes; they did so much attribute to his Authoritie, and Infallibilitie deriued from *Peter*, that Cardinall *Zabarella* rightly obserued, and ingenuously confessed; *They haue made the Popes beleeue, that they might doe all things whatsoeuer they listed, yea notwithstanding they were things vnlawfull: and thus* (saith he) *they haue made him more then God.* Bishop *Beginius* in the last Councell of *Lateran*, speaking to Pope *Leo*, cryes out in admiration of his Holinesse. *Ecce venit* Leo: *Behold, heere commeth*

Persuaserunt Pontificibus quod omnia possunt, & sic qd facerent quicquid liberet etiam illicita, & sint plusquã Deus. Zabarella.

meth a Lyon of the Tribe of Iuda, the Root of Dauid, behold hee hath raiſed vp a Sauiour, which ſhall deliuer the people of God from the hand of the deſtroyer. Thou art hee, O moſt bleſſed Leo, *whom we haue expected as a Sauiour, take vp thy ſword and buckler, and ariſe in our defence.* And thus by degrees, firſt *Vox populi*, the common people, by admiring his greatneſſe, then Biſhops & Cardinals by their flattering ſuggeſtions, haue at laſt aſcribed infallibilitie of Iudgement to his Authoritie, (which I am verily perſwaded neuer Pope did beleeue in himſelfe) and hereby they haue aduanced him aboue Fathers, aboue Coūcels, aboue the Church; and

Te Leo beatiſſime ſiluatorē expectauimus, apprehende ſcutum &c Concil. Later. 5. Seſſ. 6. in orat. Begn. ad Leon. 10.

and now at last made him the whole Church, in so much that some of his own side are not ashamed to professe, that *the Pope may dispense against the Apostles, yea, against the new Testament vpon good cause, and also against all the precepts of the Old.* Sylvester Prierias, Master of the Popes palace goeth further, hee giues vs to vnderstand, that *the authoritie of the Roman Church, and of the Bishop of Rome, is greater* (then the authoritie of Gods Word) and therupon he concludes, *Whosoeuer leaneth not to the doctrine of the Roman Church, and of the Bishop of Rome, as vnto the infallible Rule of God, of which Doctrine the holy Scripture taketh force and authorite*

Beard. Mot. 6. vide in Iewel. p. 49.

Quicũq; nõ innititur doctrinæ Romanæ ecclesiæ, ac Romani Pontificis, tanquã Regulæ Dei infallibili, à quâ etiam sacra Scriptura robur trahit et authoritatem,

thoritie, he is an heretike. And for a further confirmation of this beliefe, *Gretzerus* the Iesuite makes this conclusion: *Wee doe receiue and reuerence that onely for the Word of God, which the Pope as supreame Master of the Christians, and Iudge of all controuersies, doth determine in the Chaire of Peter.* Now if it happen that some Proselyte of a tender conscience, should make some scruple, whether the Pope ought to be heard and obeyed, when hee is a murderer, a Sorcerer, and a wilfull subuerter of the truth, (as some Popes haue been) *Hosius* their Doctour, wisheth them not to trouble themselues with such idle curiosities. *God will neuer*

heretic⁹ est. Sylu. Prier. contra Luther.

Id solum pro verbo Dei veneramur ac suscipimus, qd nobis Pontifex ex Cathedra Petri, &c. Def c. 1. l. 1. de Verbo Dei. p. 16.

Indas ne sit an Petrus,

uer haue thee consider (saith he) *whether the Pope bee a Iudas, or a* Peter, *or a* Paul; *it is sufficient onely that he sitteth in* Peters *chaire, that hee is an Apostle, that he is Christs Ambassadour, that he is the Angell of the Lord of Hostes, from whose mouth thou art commanded to require the Law. This thing onely Christ would haue thee to consider.* Againe, admit a Councel, a whole congregation of men should make a doubt whether the Pope may erre, and by reason of that scruple, would not readily obey him: Cardinall *Bellarmine* by way of preuention, giues them this lesson: *If the Pope should so farre forth erre, as to command vices, and forbid vertues, the Church*

ab Paulus Deus attēdi non vult, sed solū hoc qd sedet in Cathedrâ Petri—de cuius ore legem requirere iussus est. Hoc solū spectari vult. Hos. in Confess. Petricouien. ca. 19.

Si autem Papa erraret, præcipiendo vitia vel prohi-

Church were bound to beleeue that vices are good, and vertues are euill, vnlesse shee will sinne against her owne conscience. Heere is an implicite faith commanded; let the Popes doctrine bee true or false, if the Romanists will resigne vp their senses and vnderstanding to this Vertuall Church, (which is the Pope) they shall haue a Priest & Cardinall for their Tutors; but by their leaue, they may make shipwracke of their faith, by being their Disciples. I proceed from an implicite faith to a blind obedience; and therein I will giue you a remarkeable example from another Schooleman, who aboue all things doeth honour and

bendo virtutes, teneretur Ecclesia credere vitia esse bona, et virtutes malas nisi vellet contra conscientiã peccare. Bell. de Pont. li. 4. c. 5.

commend a blinde obedience to the Church (that is, to the Pope.) *Gregorie de Valentia* tells vs of an Italian Merchant of *Placentia*, who reasoned and resolued with himselfe in this manner: *I hold it is better to professe the Romane Religion, then the Lutheran; First, because I can briefly learne the Roman faith: for if I say what the Pope sayes, and deny what the Pope denies; and if he speake, and I hearken vnto him, this alone is sufficient for mee: but if I should bee a Lutheran, I must learne a Catechisme, I must search the Scriptures, which in trueth I cannot intend, when I must look after the Ships of Italy, and my Merchandise beyond the Seas.* You haue heard the reason why

Laurent. disceptatio Theolog. pag. 5.

why this Layman died dislike the Protestants Religion, and what was the rule of his Romish faith, now heare what iudgement this learned Schoolleman giues concerning this Merchant. *Deum nihil latebrarum*: God (saieth he) *will haue nothing to lay to the charge of this man at the dreadfull day of Iudgement.* To lay nothing of this presumption, I pray God that *Pagans* & *Infidels* who knew not Christ, arise not vp in iudgment against them that teach such doctrine: For whereas all men by the Apostles rule, *should be ready to giue an account of their Faith*, and must bee iudged by the Word of God: this man by not knowing the Scriptures

nor the articles of his faith, but onely for intending his Merchandise, with a blinde obedience, and an implicite faith, shal be free both from guilt and punishment: and no doubt, from this generall belief of the Popes authoritie, and infallibilitie, the saying of *Gregorie* the 13. is verified: *Men doe with such reuerence respect the Apostolicall See of Rome, that they rather desire to know the ancient Institution of Christian Religion from the Popes owne mouth, then from the holy Scriptures; and they onely inquire what is his pleasure, and accordingly they order their life and conuersation.*

D. 40 Si Papa in Annot.

He therefore that will appeale to the Bishop of *Rome*

to *Rome* let him goe; but woe to the Reculants of *England*, & other countreys remote from *Rome*, which cannot heare the Church, being so farre distant from him: nay, woe to them at *Rome*, that liue in his Sea, for how can they heare him if hee neuer preacheth? But withall, most miserable is the condition of the hearer, notwithstanding he should preach: for his owne Cardinall assures vs, that if his Holinesse teach, not the whole Church, *hee cannot* *much possibly do more, as Innocent the eight was when hee permitted the Norwegians to celebrate the Eucharist without wine.* This from the ordinarie multitude of beleeuers, which

Beil lib. 4. de Rom. Pont. lib. 4. cap. 14.

is the Essentiall Church, we are sent to the Councell; from the Councell, which is the *Representative* Church, wee are sent to the Pope, which is the *Virtuall*, and now at length being arrived at the Popes Consistory, his Cardinalls give us to understand, that a man may returne happily as wise as he went, but we shall intimate vnto vs, that these are no oracles, no infallible doctrine to be learned from his mouth, vnlesse he will first declare by publike decree, that hee intends to preach to the Vniversall Church. Besides, how the Vision of Christ should be the Spouse of Christ, how a particular member of the

Church should become a Vniuersall Head of the Church: how *Papa*, the Pope, anciently a Father, should become the Church, which is alwayes a Mother, it is a mysterie vnsearchable, & past finding out: for sure I am, if the Pope be the Church, let them pretend whomsoeuer they will for their Father, they can haue no Church except Pope *Ioane* for their Mother.

It remaineth then, that in the next place wee examine the certaintie of that faith, which must be learned from the Pope: for if the Pope haue not Infallibilitie of Iudgement, then is hee not that rule of faith, then is he not that Church, which is

the *pillar and ground of truth*, and consequently miserable is the condition of those poore Christians, that relie vpon his opinion, as vpon the infallible Doctrine of the Church; and first I will proceed to the Popes Succession in doctrine and person, & compare the doctrine of the ancient Bishops of Rome with the Popes of these later times, that thereby wee may discerne, whether the Popes Infallibilitie bee priuiledged by his Chaire, or whether the ancient Roman faith bee successiuely deriued from the ancient Bishops of Rome, to the Popes of these latter ages.

SECT

SECT. XX.

The Church which is finally resolued into the Pope, wants both Personall and Doctrinall Succession, as appeares by seuerall instances and exceptions, both in matters of fact, and matters of faith.

HOsius the Romanist tels vs for certaine, that *if we reckon all the Popes that euer were from* Peter *vntill* Iulius *the third, there neuer sate in his Chaire any Arrian, any Donatist, any Pelagian, or any other that professed any manner of Heresie.* The reason of this as I conceiue is deliuered by Card.

Hos. in Cōfess. Petricou. c. 29.

Cusanus: The trueth cleaueth fast to Peters Chaire, the whole vniuersall Catholike Church rolled vp in Peters chaire, & shall neuer depart from Christ. I will not take vpon mee to examine the Pope, in what Office, in what religion, in what peece of his life he hath succeeded *Peter*: but that you may know, (howsoeuer the Popes faith is annexed to the Chaire) hee hath erred, and is subiect to error as he is Pope, I will compare the doctrine of the ancient Bishops of Rome, with the faith of the later Popes, and the later Popes Decrees and definitive Sentences, with their flat contradictions, and contrary Decrees amongst themselues, whereby it shall ap-

Veritas adhaeret Cathedrae, vniuersa Catholica Ecclesia ad Petri Cathedrā conglobata à Christo nūquam recedit. Cusan. ad Bohem. Epist 2.

appeare, that the later Popes haue not onely erred in disclaiming the decrees of their Predecessours, but haue digressed wholly from the ancient Roman Bishops, both in faith and manners, and withall they want that Infallibilitie, that personall, and doctrinall Succession, which they so much magnifie amongst themselues. q *Anacletus* Bishop of Rome in the yeere 103, decreed, that *after Consecration, all present should communicate, or else bee thrust out of the Church, for so* (saith hee) *the Apostles did set downe, and the holy Church of Rome obserueth.* On the contrary, at this day it is made lawfull for the Priests to receiue alone, the people onely

Dist. 1. Episcopus & 2. Peracta.

onely gazing and looking on; and withall Pope *Iulius* the fourth hath decreed in the Councell of *Trent*: *If any shall say, that Masses, in which the Priest alone doeth communicate, are vnlawfull, and therefore ought to be abrogated, let him be accursed.*

Conc. Trid. Canon. 8. Sess. 22.

Leo the *Great*, Bishop of Rome in the yeere 440, speaks of the death of Martyrs in this maner: *Although the death of many Saints hath been pretious in the Lords sight, yet the death of no innocent person hath beene the propitiation for the world, that the righteous receiued crownes, but gaue none, that of the fortitude of the faithfull, haue growne examples of patience, not gifts of righteousnesse: that their deaths as*

Leo. Epist. 81.

they were ſeuerall perſons, were ſeuerall to euery of themſelues, and that none of them by his death paid the debt of any other man; becauſe it is only our Lord Ieſus Chriſt, *in whom all were crucified, all dead, all buried, all raiſed againe from the dead.* On the contrarie, Pope *Pius* the 5, and *Gregorie* the 13, both condemned, (ſaith *Bellarmine*) the Diuines of *Louaine*, and others, who defended, that *the ſufferings of the Saints, cannot bee true ſatisfactions, but that our puniſhments are remitted onely by the perſonall ſatisfaction of Chriſt.* Nay more (ſaith he) *If the ſufferings of Saints may not bee applied to vs, to free vs from the puniſhment due for our ſinnes, leſt they ſhould ſeeme*

Hæc opinio reprobata eſt à Pio 5. Pontifice, et à Gregorio 13. Bel. de Indul. lib. 1 cap. 40.

to

Idem ibid. Resp.

to bee our Redeemers, then certainly wee our selues cannot redeeme those punishments by our owne labours, lest we also should seeme to be our owne Redeemers. But Pope *Iulius the fourth*, and the *Councell of Trent*, (saith the Cardinall) *most plainly speaketh the contrary.*

Gelasius Bishop of Rome, in the yeere 492 professeth, and declareth for an Article of his belefe: *In the Sacrament is celebrated an Image, or semblance of the body and blood of Christ, and there ceaseth not to bee the substance or nature of bread and wine.* On the contrary, Pope *Innocentius* the Third, decreed it for an Article of faith in the Councel of Lateran, with a *Firmiter credimus*: Wee stedfast-

Gelas. apud Eutych. & Nest.

ly

beleeue, that the body and blood of Christ are truely contained in this Sacrament of the Altar, the bread being transubstantiated into his body, and wine into his blood, by the diuine power: so that there must be reality, verity, and substantially present, the naturall body and bloode of Christ, which was conceiued of the Virgin Mary, and which is ascended vp to Heauen

Lib. 1. Decret. cap. *Firmiter credimus.*

Touching the Communion in both kind, the same Gelasius proclaimed to the communicants of his time: *Either let them receiue the whole Sacrament, or let them be driuen from the whole: for the diuiding of one and the same Sacrament, cannot be done without great sacrilege.* On the

Aut integra Sacramenta percipiant, aut ab integris arceantur. Gelas. de Consecr. Dist. 2 Cõperimus §.

the contrary; in this latter age, Pope *Martin* the Fifth, hath decreed it with the consent of a whole Councell: *If any shall obstinately maintaine, that it is unlawfull or erroneous, to receiue in any kind, hee ought to bee punished, and driuen out as an Heretike.*

Conc. Constant. Sess. 13.

Gregorie the *Great*, Bishop of Rome, about the yeere 600, publisheth his instruction for the people touching Images: *Let the children of the Church now dispersed, be called together, and taught by the Testimonies of the Scriptures, that nothing made with hands may be worshipped.* And withall concludes: *If any will make Images, forbid them not; but by all meanes let him avoyd the adoration of them.*

Epist ex Regist. lib. 9. cap. 9.

On

On the contrary, in this later age Pope *Pius* the fourth declares it for an Article of Faith: *I most firmely auouch, that the Images of Christ, and the Mother of God alwayes a Virgin, and other Saints are to bee had and retained, and that due honour and veneration is to bee giuen* to their Images. Bulla Pij 4. Art 9.

Againe, touching the vse and sufficiencie of the *Scripture*, touching the *Reall presence*, *Priuate Masse*, *Communion in both kindes*, *Merite of workes*, the *Popes Supremacie*, and the like: *Gregory* is flatly opposite to the Popes of these later times. Sect. 13. And that you may yet further heare, that the Popes haue no Infallibility in their Determinations and Decrees, you shall

shall find likewise, that the later Popes doe not onely vary from the Faith of the Ancients, but also differ amongst themselues, and contradict each other in many substantiall poynts of their owne doctrine.

Alph. aduers. hæres. lib. 1. c. 42.

Pope *Cæleſtine* the Third, in the yeere 1191, publiſhed a Decree, that *of maried perſons, if one fall into Hereſie, the Marriage is diſſolued, and the Catholike partie is free to marrie againe. Neither* (ſaith *Alphonſus*) *was this errour of Cæleſtine ſuch as ought to bee imputed to negligence alone, that wee may ſay, hee erred as a priuate man, not as Pope: for this diſinition of* Cæleſtine *was extant in the Decretals which I my ſelfe haue ſeene and read.*

On

On the contrary, Pope *Innocentius* the Third, his immediate Successor decided the case, and confessed that *one of his Predecessors*, (which saith the Glosse, was *Celestine*) *had decreed otherwise, whose resolution was in the olde Decretals, and it was evill that Celestine said.*

Decret. li. 4. de diuortijs. Quanto §. Prædeceſſ.

Pope *Gregorie* the Ninth, in the yeere 1227, proclaimeth in to the world, *The not knowing the Scriptures, by the testimonie of truth it selfe, is the occasion of errours, and therefore it is expedient for all men to reade or heare the same.* On the contrary, Pope *Clement* the Eighth, forbids all the common people, yea and *Kings* also, to reade or retaine any vulgar Translation

Greg. Ep. ad Germ. Archiep. Constant. apud M. Pariſ. in Henr. 3.

slation of the Scriptures without licence of their Bishop, or Inquisitor: and there hee giues the reason flatly opposite to the Tenet of his Predecessor: *Because the common vse of Scripture is found by experience to breed rather hurtfull then profitable.*

Azor Inst. Moral. part. 1. l. 8. c. 26.

Pope *Nicholas* the fourth in the yeare 1288 declared in his Decretall, that *To renounce the proprietie of all things, not in speciall onely, but in common also, is meritorious and holy, which Christ taught by Word, and confirmed by Example, and the first Founders of the Militant Church deriued to others by patterne of their Doctrine and Life:* On the contrarie, his Successor *Iohn* the 22. published

Sixti Decret. lib. 5. tit. 12. §. Exijt.

lished and declared, that *It is Hereticall, to affirme, that Christ and his Apostles had nothing in speciall, nor in common.*

Extrauag. Iohn 22 tit. 14 § Cum inter nonnullos.

Pope *Martin the fifth*, in the yeare 1431. in the grand Councell of *Basil*, decreed the *Councell aboue the Pope*: Pope *Eugenius the fourth*, his immediate Successor, condemned that Session, & declared the Pope to bee aboue a Councell. And, that which is most remarkeable, those Romanists which condemne the Translation of our Bible (as if the latter Translation did contradict the former) shall finde, that Pope *Sixtus Quintus* published in the yeere 1590, and commanded to be read and fol-

Conc. Basil. Sess. 33.

Bell. de Eccles. & Cōcil. l. 1. c. 7.

The first Bible was printed at Rome 1590 the second, 1592.

followed vpon such pa
as are mentioned in
Breue; within two yeer
after was reiected by
Successor Pope *Clemen*
8. as a Translation erro
ous, and oppositre to
Truth. And thus saith
tina, The later Popes, eith
violat, or vtterly repeale
Decrees of their Predeceſſor
For the little petrie Popes
no other ſtudy to buſie them
ſelues withall, but onely to
face the name, and dignitie
the former Popes.

D. Iames his Apol. of Bellu n Papale. p 27.

Acta priorũ Pontificum ſequentes Pontifices aut infringunt, aut omnino tollunt, nihil enim aliud iſti Pontificuli cogitabant, quam vt nomẽ et dignitatem maiorũ ſuorum extinguerent. Plat in Stephan. & in Romano.

First then, we may obſerue, that the ancient Biſhops of Rome, publiſhed and declared the ſame faith and doctrine, which the Proteſtants teach in fundamentall poynts at this day.

day. They commaunded Priests and people to communicate together, contrary to the doctrine of Priuat Masses: they taught, that the Sacrament was a semblance of Christs body, and that the substance of bread did remaine after consecration, contrary to the Faith of Transubstantiation: they commanded the cup to bee giuen to the lay people, which the later Popes forbid at this day: They condemned the Worship of Images, Merit of works, and the Popes Supremacie; all which doctrines are receiued by the later Popes and councels, and declared with *Anathema's*, to bee beleeued as Articles of faith.

Thus

Thus wee see *the house diuided against it selfe*, the later Popes repealing the Acts of the former, and both contradicting each other. Now how the house should stand which is diuided against it selfe; how the Pope should be the Rule of faith, and yet dissent from the faith of his Predecessours: how the Pope should bee the Pillar and ground of Trueth, and yet his Trueth opposed and contradicted by his Successors, I may well conceiue it may be *A mystery of Babylon*, but I professe I cannot vnderstand it. Briefly and truly I may say of the Popes in these later ages, They haue succeeded their predecessors as *Caiphas* succeeded *Aaron*, or

Heu Domus antiqua quā dispari dominaris Domino.

Reuel. 17. 5.

or as ſickeneſſe ſucceedeth health, or as darkneſſe ſucceedeth light; & from theſe few examples in Faith and Doctrine, I will conclude with the ſaying of S^t. *Ambroſe: They haue not the ſucceſſion of Peter, that want the faith of Peter.*

Non habent Petri hæreditatem, qui Petri fidem non habent. Ambroſ. de Pœnit. l. 1. c. 6

I proceed to the Popes Succeſſion in perſon, which (although it be of no force and authoritie, by the teſtimonies of our aduerſaries, vnleſſe there be alſo a right ſucceſſion of doctrine in the ſame Church) yet I wil giue you ſome few inſtances and obſeruations of their owne Writers, that the vncertaintie of their Succeſſion may more eaſily bee diſcouered by their owne confeſſions.

Gratian the Compiler of the Popes Decrees, well vnderstood, that the Popes succession would bee interrupted, if his faith and doctrine should bee compared with *Peters*; and therfore for more certaintie, (by transposing the word *Faith* into *Scate*) hath appropriated the right Succession to the *Sea* of Rome, in these words: *They haue not the Succession of* Peter, *that want the Seat of* Peter. To let passe these forgeries, it is strange to see what shifts the Romanists doe vse, to make good the lineal descent of their Popes. Rather then they will want authoritie of Scriptures to proue *Peters* being at Rome, they wil confesse that Rome is

Petri hæreditatem non habent, qui non habent Petri sedē. Grat. de Pœnit dist. 1. c. Potest.

is meant by that *Babylon*, which is spoken of in the 17 and 18 of the *Reuelation*, which without doubt is the Seat of Antichrist. Besides, they are not agreed among themselues, whether *Linus*, or *Clemens*, or *Cletus*, or *Anacletus* succeeded *Peter*, if he were at Rome. Neither can they well resolue, whether the Pope should succeed S^t. *Peter*, or S^t. *Iohn*: for S^t. *Iohn* liued 33 yeeres after S^t. *Peter* (saith *Baronius*) so that the succession must bee either deriued from S^t. *Iohn* the suruiuour, or else the Pope, who immediately succeeded S^t. *Peter*, must bee greater then an Apostle, during the time of Saint *Iohns* suruiuourship.

Annot. vpon the Rhemish Testament. 1. Pet. c. 5. v. 13.

Quidā post Petrū immediatè ponunt Clementem, vt Tertullianus et Hieronymus, alii post Petrum ponunt Linū, & posteà Clementem &c. Bell. de Rom. Pont. l. 2. c. 5

But admit that S^t. Peter was at Rome, admit the ancient Bishops of Rome did rightly succeed Saint Peter, yet *What was the face of the Roman Church* (saith Baronius) *and how most filthie* did it appeare, *when the most impotent and base Queanes bare all the sway at Rome, changed Sees, and gaue Bishoprickes at their pleasure; and which most abominable, and not to be named, intruded their Paramours into* Peters *Chaire, false Bishops, whose names are written in the Catalogue of Popes only to note and designe the times.*

To passe by the two and twenty Schismes in the Papacie, wherein it was question-

Quantus facies sanctæ Rom. Ecclesiæ quæ sordidissima cum Romæ dominarētur potentissima æque ac sordidissima meretrices, quorū arbitrio mutarētur sedes, darentur Episcopi, et qd horrendū est ac nefandū est intruderentur in sedē Petri earū amasii, Pseudopontifices, qui non sint nisi ad consignāda tempora in Catalogo Pontificum scripti. Baron Annal. in ann. 912.

and Anti-Popes, who were the true Successors of *Peter*. To let passe the vacancie in the Papall Sea for many moneths and yeeres, during which time the Pope sate at *Auinium*, & left the Sea of Rome. Their owne *Genebrard* confesseth, there were fiftie Popes *irregular*, disordered and *Apostaticall*. And *Bellarmine* tells vs, at the Councell of *Constance, there were three Popes, neither could be easily bee resolued, which of them was the true and legitimate Pope*. And (saith he) *A doubtfull Pope stands for no Pope*. If then there were *false* Popes by *Baronius* confession, if *Apostaticall* Popes, by *Genebrards* confession; if *doubtfull*, and consequently

Apostatici, Apostatisci. Genebr. Chron. l. 4.

Bell. de Rō. Pont. li. 4. c. 14.

Dubius Papa habetur pro non Papa. Bell. de Concil. l. 2. cap. 19.

no Popes, by *Bellarmins* confession; what certainty, what assurance can these men haue of the Popes personall Succession?

It was a pertinent and full answer made to a Iesuite, by an acute & learned Doctor of our Church, touching the personall succession of the Pope: If by Bishops you vnderstand rightly consecrated, and canonically elected & inuested, Pope *Pelagius* the first was not so: for he was not ordained by three Bishops. Pope *Hildebrand* was not so, who held the Papacie by an Imposture: nor *Syluester*, who aspired to it by Magicke: nor *Eugenius*, who was first promoted by

D. Featly in his answere to a Iesuit touching personall Succession.

"by faction, and afterwards "held it in despight of the "Councell of *Basil*. Again, "If by true Bishops, you "meane Orthodoxall Bi-"shops, & preachers of the "the truth, Pope *Liberius* "was not such; for he was "branded with the note of "*Arianisme* by S^t. *Hierome*, "and Pope *Damasus*. Pope "*Honorius* was not such; for "he was condemned for the "heresie of the *Monothelites* "in three Generall Coun-"cells, confirmed by three "Popes. *Iohn* the 23. was "not such, who was char-"ged in the Councell of "*Constance* with the denyall "of the immortality of the "Soule, & the life to come, "and for that and other

"blasphemous crimes was "deposed by the Councell.

Alphonsus a Castro., was an obedient seruant to the Pope, yet would hee by no meanes allowe that euery Pope had Infallibilitie in a right line of succession from *Peter: For admit* (saith hee) *that we are bound to beleeue out of Faith, that the true successor of Peter is the supreame Pastor of the Vniuersall Church, yet we are not bound to beleeue with the same faith, that Leo, or Clemens, is the true Successour of Peter, because we are not bound to beleeue it, as a point of faith, that either of them had a right and Canonicall election.* The reason as I conceiue, why this Succession in person is become so doubtfull and vn-

Quàm credere teneamur ex fide verũ Petri successorem esse supremum totius Ecclesiæ pastorem, non tamen tenemur eadẽ fide credere Leonẽ aut Clementem esse verũ Petri successorẽ, quoniam nõ tenemur ex fide Catholicâ credere eorum quẽlibet ritè et canonicè fuisse electum. Alph. lib. 1. contr. hæres. cap. 9.

vncertaine amongst themselues, is partly grounded vpon their owne Councels, and their Popes Decrees: for the Councell of *Florence* declared, that the intention of the Priest did ordeine the Sacraments; and consequently if his intention did faile at the time of Consecration, the Sacrament of *Orders* was vtterly voyd, and the Priests *Ordination* and Succession for want of intention, was of no effect; and as touching the Popes Decrees, *Iulius the second* aboue 120 yeres since, published and declared by his Bull, (which all Cardinalls at the entrance of the Conclaue, are sworne to obserue) *That if it happen the*

Conc. Flor. in Decret. Eugen.

election of the newe Pope be made and done, either by him that is chosen, or by any other of the Colledge of Cardinals, by the heresie of Simonie all contracts, giuing, promising, or receiuing any goods of any kind, or by making of any other promise, or obligation of what kind soeuer, whether it bee done by themselues, or others, by a few, or by many, that not onely the election, or assumption so made shal bee from the very moment void and of none effect, but that safely and lawfully they may hold, esteeme, and eschew him as a Magician, an Ethnicke, a Publican, and an arch-heretique.

Bulla Iulij 2. in lib. Constit. Pont. Constit. 1. & Novus Homo.

Now if any man make a question, whether the Pope can commit any Simonie or no, let him take his answere from

from the Popes creature: *Thomas Aquinas* tells vs, that *the Pope may incurre the sinne of Simonie as well as any other.* Besides, the Popes *Bull* would neuer haue said (*If any Pope happen to bee chosen Simoniacally*) if they had not beleeued that the Pope might commit Simony. On the other side, if it bee demanded what Pope in these latter times is guilty of that crime, their owne Treatise intituled, *Novus Homo, The new Man,* doth plainely manifest, that *Sixtus Quintus* did climbe into the Chaire by foule Simony; and that since the death of *Gregorie* the thirteenth, his predecessour, there hath not been any true Pope, rightly and Ca-

Papa potest incurrere vitium Simoniæ sicut et quilibet alius. 2.2. q. 100.

Canonically elected.

He who was sometimes a Pope, proclaimed to the world by his publike Writings: *Of the Popes of Rome, we might shew foorth very many examples, that they haue beene found either heretikes, or else defiled with other vices.*

Æneas Syl. de Gest. Conc. Basil. lib. 1.

But it shall suffice for a conclusion of this poynt, the ground of *Peters* succession is doubtfull, the Popes Infallibilitie deriued from *Peter*, is vncertaine, and consequently, the Romanists haue but a Morall & coniecturall knowledge for their Rule of faith. I call *Bellarmine* himselfe to witnes the truth of this assertion. First, *the right of Succession in the Popes of Rome, is founded in*

Ius successionis Pontificum Romanorum

this

this (saith the Cardinall) *that Peter by Christs appointment, placed his Seat at Rome, and there remained till his death.* So that *the reason of Succession hath his beginning from the fact of Peter.* From hence there will arise two questions; the one, whether the Lord did command *Peter* to make his Seat at Rome: the other, whether the Pope did rightly succeed *Peter*, if hee were at Rome. For resolution of these points, the Cardinall makes these seuerall answers: First, *It is not improbable, that our Lord did plainely commaund Peter to make his Seate at Rome, yet this is no matter of Faith, nor yet of a diuine and vnchangeable precept, but it is most pro-*

in eo fundatur qd Petr⁹ Romæ sedē suam &c. Bellar. de Pont. lib. 2. cap. 1. *Ratio successionis ex facto Petri.* Ibid. c. 12.

Non est improbabile Dominū apertè iussisse vt Petr⁹ sedē suā Romæ figeret. Bell. de Pont. lib. 2. c. 12.

Non est de fide, diuino et immutabili præcepto, Romæ sedē Petri esse

probable, and it is piously to bee beleeued. To the second he answereth: *Peraduenture it is not (De Iure diuino) from diuine right* and authoritie, *that the Pope succeedeth Peter, yet it doth appertaine to the Catholike* (Roman) *Faith.*

Thus by *Bellarmines* confession, it is but probable and piously to be beleeued, that *Peter* was at Rome, and made his Seate there: and therefore at the best it can bee but probable, that the Pope should succeed *Peter* in that Sea. Besides, there is no necessitie to beleeue it: for (saith hee) it is no point of Faith; and withall, if Christ gaue any such precept, yet it may be changed. Againe, if the Pope doe suc-

constitutã, est tamen probatißimum, et piè credendum. Bel. de Pōt. lib 4 c. 4. *Fortè nō est de iure diuino Romanū Pontificem Petro succedere.* Idem ibid. §. Obseruandum.

succeed *Peter*, it is but with a *Fenadventure*, it may be so, and it may not bee so: for (saith hee) it is not of any Diuine right or command, although it belong to the Catholique Romane faith. Adde to these the vncertaintie of their pastors Intention in the ordination of their Priests, the vncertaintie of their Simoniacall contracts, which make void their election, the knowne and condemned heresies of Popes in the Roman Sea, with the vncertaintie of *Peters* being at Rome, on which all the succession of person and doctrine doth depend: and tell me, if the Popes infallibilitie, which is groũded wholly vpon probabilities, can be

bee the Rule of faith; tell me, whether the Pope or his predeceſſors haue had an vndoubted ſucceſſion in doctrine and perſon; tell mee, whether to neglect the *moſt ſafe and ſure rule of Scriptures*, and to follow this morall and coniecturall faith, bee not *Via dubia*, a doubtfull and vncertaine way, and *Via Deuia*, a wandring and *By-way*.

SECT.

SECT. XXI.

The Infallibilitie of the Popes Iudgement, which is made the Rule of Faith, to determine all Controuerſies, is not yet determined by the learned Romanists amongſt themſelues.

TO lay a ſure Foundation, that this Papall building may be ſtrong and immoueable, *Hoſtienſis*, by way of preuention, giues vs to vnderſtand, that *the Pope and Chriſt make but one Conſiſtory, ſo that (ſinne excepted)* to which the Pope is ſubiect, *the Pope in a manner can do all that God can doe.*

Papa & Chriſtus faciunt vnum Conſiſtoriũ, &c. Extr. de Tranſlat Præl. C. Quanto Ab.

He

He might more truely haue added, that the Pope can do more then God can do: for *God cannot lye* (saith the *Apostle.*) Howsoeuer, the Pope in this is much beholding to this Cardinall; for (without this exception of sinne) the Pope could not haue beene Antichrist, since hee must bee *The man of Sinne.* Neither is this man different in opinion from his fellow Romanists: for *Cornelius Bitonto* pronounced openly in the Councell of *Trent: Who will so vnwisely weigh things, but he will say, the Pope is the light that commeth into the world?* Thus the Cardinal hath equalled him with God the Father, (*excepto peccato:*) and the Bishop

Conc. Trid. sub Paulo 3. Orat. Cornel. Ep. Bitont.

shop hath giuen him the proper attribute of Christ: and that an Infallibilitie might be granted him, *Salmeron* the Iesuite proclaimes it for a certaine trueth: *The Lord promised his Spirit to Christs Vicar, and the successor of* Peter, *and by his authoritie he determines all matters of Faith.* So that from these seuerall assertions, wee may confidently affirme, that either the Pope hath the Office of the holy Ghost giuen him, to leade him into all truth; or certainly *There was giuen vnto him a mouth speaking great things and blasphemies, to make warre with the Saints, and to ouercome them.* First therefore let vs examine vpon what ground the

Tom. 1. prolog. 9. princ. 5. Con. 1. c. 1. ad Hier.

Reuel. 13. 5, 7.

the Popes infallibilitie may be prooued, and whether it bee receiued as a doubtfull opinion, or as an Article of faith. Touching the first, according to their seuerall fancies, the Romanists haue deuised seuerall reasons: some pretend, that the truth is annexed to the *Chaire*, as if Christ had prayed for his Tribunals, Courts, & Consistories: others deriue it from the example of *Caiphas*, who being High Priest by vertue of his office, rightly prophecied of Christ, and consequently, the Pope cannot faile in Iudgement. A wittie argument, no doubt, and available for the Deuill himselfe; for by the same reason, the Deuil may con-

Non Cathedra facit Sacerdotē, sed Sacerdos Cathedrā. Chrysost.

Quādo Deus voluit etiā mutū iumentum rationabiliter loquutū est Nec ideò admoniti

concludes, that he hath also the Spirit of God, for he testified of Christ: *I know thou art Christ the Son of the living God.* Now the Apostle doth witnesse accordingly: that *No man can say the Lord Iesus, but in the spirit of trueth.* He therfore that shall reade in the 11. of *Iohn*, that *Caiphas* did not speake of himselfe, but as High Priest, was guided by the spirit of prophesie: let him take his answere from Saint *Matthew*: that *Caiphas* himselfe the very same yeere, being high Priest, did publikely and *Iudicially* pronounce our Saviour a blasphemer; and I thinke none will say, that this iudgement of his proceeded frō the holy Ghost, vn-

sunt homines in deliberationib⁹ suis etiam Asinina expectare consilia. Aug. Epist. 58.

1. Cor. 12.

Math. 26.

vnlesse he will say, when the Pope speaketh the truth, he doth it vnawares, like *Caiphas*, when his heart and purpose was bent to ouerthrow the truth. There are others that cõfesse the Pope may erre as man, but not as Pope, as if his Manhood & his Popedome had two capacities, and were in two distinct persons. *Plato* a heathen Philosopher did note it as a thing ridiculous, that one in his dayes did maintaine: *A Magistrate could not erre as Magistrate, nor Prince as Prince.* And their owne *Alphonsus à Castro*, scoffes at the *Dominicans*, for that they were wont to brag before the people, that *those which haue once vsed the habit of their Order,*

Plato de Repub. lib. Thrasim.

Eos non vereri coram populo iactare et dicere qui

Order, could not erre, nor faile in faith. Shall we say then that this new Diuinitie was learned from some old Philosopher, or that the Pope is chosen out of the Order of *Dominicans*, which haue the gift of Infallibilitie?

Glaber Rodolphus, who was liuing in the time of *Benedict the Ninth*, tells vs, that *Benedict* was chosen Pope at ten yeeres olde: shall wee say then, that this child had infallibilitie, and could not erre? or must wee beleeue the Trueth was annexed to his Chaire? and that he was able to guide the whole Church, and direct a whole Councell, when hee knew not the principles of Religion? Againe, what shal we say

semel habitum illius Ordinis susceperit, non posse in fide errare & deficere. Alph. lib 1. de haeres. cap 9.

say of hereticall and wicked Popes, who haue neither Faith nor Religion? If we peruse the Councell of *Basil*, we shall find Pope *Eugenius* condemned and *deposed for a despiser of the holy Canons, a Symonist, a forsworne man, a man incorrigible, a schismatike, a man fallen from the faith, and a wilfull heretique.* *Boniface* the seuenth, (saith *Baronius*) *was a verie villaine, a Church-robber, a sauage thiefe, the cruell murderer of two Popes, and the inuader of Peters Chaire.* *Iohn* the 13 was accused and *detected in a Synode of Bishops, for murders, adulteries, incests, periuries and other vices of all sorts.* *Alexander* the sixth, *gaue his mind to nothing but villeny,*

Eugenium contemptorem sacrorũ Canonum, pacis et veritatis Ecclesiæ Dei perturbatorem notorium &c. Conc. Basil. Sess. 34. Baron. ann. 985. n. 1.

Sigon reg. Ital lib. 7. ann. 963.

Mach. de Princ. c. 18.

an-

and fraud, whereby to deceiue men. Syluester the second, *leauing his Monastery, betooke himselfe wholly to the Deuil, by whose helpe hee gate the Popedome, vpon condition, that after his death he should be the deuils both body and soule.*

Mart. Pol. ann. 986. Platin. in Syluest. 2.

Must wee beleeue these Popes were guided by the holy Spirit, and led into all truth? that the trueth was annexed to their Chaire, and not to their Persons? must wee acknowledge (for what vertue wee know not) that these Bishops were the *Virtuall* and totall Church? were these the right successors of *Peter* in faith and doctrine? or shall we say they erred as men, but not as Popes, they erred in their

Pallace, but not in their Consistorie; they erred in matters of fact, but not in matters of Faith. These things are so groundlesse in themselues, that they rather deserue laughter, then an answer; they are riddles without sense, that a man, & not a Pope; in a stoole, not in the Chaire; in a company, not in a Councel, may faile, and not erre; wander, but not goe astray; misse the trueth, but not doe amisse. Cardinal *Cusanus* was so far from the beliefe of this new doctrine, that hee iearted at Pope *Eugenius*, and vnder that pretext, derided the Infallibilitie of the Pope. *How can Pope Eugenius* (saith hee) *tell this is true, if he will haue*

Aliud stans, Aliud sedens.

Quomodo potest Papa Eugenius dicere hoc

so, and not otherwise, as though the inspiration of the holy Ghost were wholly at the Popes command, to breath onely where hee will haue him?

It is confessed on both sides, that Christ is *the Way and Trueth*, and by his word he hath prescribed a sure & infallible rule to find out the truth: If the Scripture were but a partiall rule, yet by *Bellarmines* owne confession, *it is the most certaine, and most safe rule of faith.* Now let vs see what is the most certaine rule of the Roman faith, and on what assured meanes their proselytes may best satisfied, and infallibly instructed for the saluation of their soules. *Suarez* the Iesuite tells vs, *It is the Ca-*

verũ esse, si ipse velit et non aliter. Cusan. de Concord. Cath. lib. 2. cap. 29.

Scripturæ Regula credendi certissima tutissimaque est. Bell. de Verbo Dei. lib. 1. cap. 2.

Veritas Catholica est Pontificem definientem ex Cathedrâ esse Regulâ Fidei, quæ errare non potest, quãdo aliquid authenticè proponit Vniuersa Ecclesia tanquã de fide, &c. Suarez de Tripl. virt. Theol. Sect. 8. disp. 5. de reg. pag. 214. *Censeo esse rem de fide certã.* Suar. ibid p. 214.

tholike truth, that the Pope defining in his Chaire, is the rule of Faith, which cannot erre, that is, whē he doth propose any thing authentically to the vniuersall Church, to be beleeued a diuine faith: and thus (saith he) all Catholike Doctors teach in these dayes, and I thinke it to be a thing certainly to be beleeued. This Iesuit maintaines the Infallibility of the Pope, yet speakes but (as he thinks) and withall tells vs, It is the Catholike doctrine of these times, when as hee should haue prooued it by ancient Records, that it was the Catholike doctrine of all ages. For there is no man liuing, let him be Papist or Protestant, if hee be a man of vnderstanding, but will hold

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most requisite, and absolutely necessary, that the rule of faith should be declared by Christ and his Apostles, by Catholike Traditions, by Generall Councels, by the consent of Fathers, and the whole Christian world, and certainly, if the Popes Decrees & conclusions be that rule of faith, they ought to be confirmed by all those testimonies, since on this judgement both Councels, & Bishops do depend; but especially, since *the error of the Pope* (adiudged) *to be the error of the Universall Church.*

Againe, he that deliuered what hee thought was the Catholike doctrine of these times, touching the Popes infallibility in generall, tels

vs of an other point at that time questionable, (viz.) *Whether it was to bee beleeued as an Article of faith, that this or that particular Pope were a true Pope: This doctrine* (saith he) *I taught at Rome affirmatiuely, in the yeare 1585.* but withall professeth, that *many at that time thought otherwise.* He that proclaimed it to the world, that the Popes definitiue sentence in his chaire, was the rule of Faith, withall professeth, that within these few yeeres it was not resolued, whether this or that particular Pope might erre or no. And as it was obserued by a iudicious and religious *Gentleman*, (for I shall gladly acknowledge any thing that I receiued from any

Idem ibid. pag. 218.

M. Noy of L. Inne.

any man) this later question produced a new *Quære*, viz If the Pope were not a true Pope, and Canonically elected, then that person which worshipped a Saint canonized by that Pope, commits flat Idolatry, by reason the Saint wants his right Canonization, for want of the Popes true and Canonicall election. Many such doubts (said he) were mooued touching this Rule of Faith, which neither the Iesuite was able to resolue, nor the Church had as yet determined. Hee that can but spell, and put these things together, would feare and tremble, to think he hath no better assurance of his saluation, then a doubtfull, vncer-

taine, questionable and vnresolued way to guide him into the paths of sauing knowledge. And that the world may know the Rule of Faith, (which ought generally to bee receiued *De Fide*, of all the faithfull) is altogether doubtfull in the Roman church, I haue summoned 12 of the Popes disciples to deliuer their seuerall opinions, concerning the Popes Infallibilitie, but how they concurre in witnessing the trueth of this Doctrine, I leaue it to bee iudged.

Bellar. de Rom. Pont. l. 4. c. 6.

1. Bellarmine] *It is probable, that the Pope, not only as Pope cannot erre, but as a priuate man, cannot fall into Heresie, or hold any obstinate opinion*

opinion contrary to the Faith.

2. Albertus Pigghius.] *The Iudgement of the Pope is more certaine then the Iudgement of a Generall Councell, or else the whole world.* Piggh. de Eccle. Hier. lib. 6. c. 13.

3. Hosius.] *See the wickednesse of Popes neuer so great, it can neuer hinder, but that this promise of God shall euer be true; The Popes shall shew thee the truth of Iudgement.* Hos. lib. 2. cont. Brent.

4. Iohannes de Turrecremata.] *It is better to rest vpon the sentence of the Pope, which hee deliuers out of Iudgement, then the opinions of whatsoeuer wise men in matters of Scripture: for euen* Caiphas *was a High Priest, and although hee was wicked, yet hee prophecied truely.* Ioh. sum. de Eccles. lib. 2. cap. 112.

5. Siluester Prierias] *Whosoeuer*

Prier contr. Lutherum.

soener leaneth not to the Doctrine of the Romane Church, and Bishop of Rome, as unto the Infallible rule of God (of which doctrine the holy Scripture hath taken force and authoritie) he is an heretike.

Episc. Bitont. Conc. ex Rom. 1. cap 14. Romæ habit.

6. Cornelius Mus. I must ingenuously confesse, I would give more credit to one Pope in matters of faith, then to a thousand Augustines, Hieromes, or Gregories, &c. For I beleeue and know, the chiefe Bishop in matters of faith cannot erre; because the authoritie of the Church in determination of things belonging to faith, is resident in that Bishop; and so the errour of that Bishop should come to be the errour of the vniuersall Church.

Thus the great Mountaines

taines were in labour, and at last appeares *Ridiculus Mus*. This man cares neither for Fathers, nor Councells; he knowes the Pope cannot erre, and he is a man of experience: You may beleeue him, for hee was a Preacher at twelue yeeres old, (saith *Sixtus Senensis*) but there are six more of the Popes sworne seruants, they are *Legales homines*, and craue audience, hauing the said power and iurisdiction with the rest, onely they say they cannot flatter, they must and will speake the trueth in this, howsoeuer the rest bee diuided from them; and first concerning the first of the second ranke.

Al-

7. Alphonsus de Castro] We doubt not, whether one man may bee a Pope and an heretike both together: for I beleeue there is none so shameles a flatterer of the Pope, that will graunt him that prerogatiue, that hee can neuer erre, nor be deceiue din expoũding the scripture, seeing it is well knowne, that diuers Popes haue beene so palpably vnlearned, that they haue beene vtterly ignorant of their Grammar, and therefore how can they be able to expound the Scriptures?

Non dubitamus an hæreticum esse et Papam esse coire in vnũ possint. Non enim credo esse aliquem adeò impudentem Papæ assertorẽ vt ei tribuere hæc velit, vt nec errare, nec interpretatione sacrarũ literarum hallucinari possit, cum constet plures Papas adeò illiteratos esse vt Grammaticam penitus ignorent, quis fit vt sacras literas interpretari possint? Alphonsus aduersus Hæres. lib. 1. cap. 4.

Lyra.]

8. Lyra.] *Hereby it appeareth, that the Church ſtandeth not vpon men, in conſideration of their power or dignitie Eccleſiaſticall, or Temporall: for many Princes and Popes haue proued Apoſtata's, and ſtrayed from the Faith.*

Ex hoc patet quod Eccleſia non conſiſtit in hominibus ratione poteſtatis vel dignitatis Eccleſiaſtica, vel ſæcularis, quia multi principes, et ſumi Pontifices inuenti ſunt Apoſtatare à Fide. Lyra in Math. 6.

9. Arboreus.] *The Pope may erre in Faith; and he ſeemeth to me to bee in a foule error that thinketh otherwiſe: ſurely they doe but flatter the Biſhop of Rome, that make him free from falling into Schiſme, or hereſie.*

Papa in fide errare poteſt, et totus mihi aberrare videtur qui aliter ſentit, aſſentatur ſanè Romano Pontifici qui faciunt eum immunem à lapſu hæreſeos & ſchiſmatis. Theſoph. lib 4. cap 32.

Lauren-

10. Laurentius Valla] *No mans dignitie doth defend him from controulment: for Peter was not so defended, nor many others that were aduanced to that degree, as Pope* Marcellinus, *in that he offered sacrifice vnto Idols, and Pope* Cælestinus, *in that he agreed with the heretike* Nestorius.

11. Gerson.] *Euery one of what degree soeuer in the Church, although hee bee Pope himselfe, is compassed with infirmities, and subiect vnto error, and is in possibilitie of deceiuing, and being deceiued.*

Erasmus.

Neque aliquem sua dignitas ab increpationibus tutũ reddit, qua Petrum mõ reddidit, multosq; alios eodem praditos gradu, vt Marcellũ, qd Dijs libasset, vt Cælestinum qd cũ Nestorio hæretico sentiret. De Donat Constãtini. *Persona qualibet singularis de Ecclesia cuiuscunq; dignitatis etiamsi Papalis, circundata est infirmitate et deuiabilis est, vt fallere possit & falli.* Gerson. de examinat doctr. Consid. 1.

Erasmus.] *If it bee true which some said, that the Bishop of Rome can never erre iudicially, what need Generall Councells, why are men skilfull in the Lawes, and learned in Diuinitie, sent for to Councells? If he pronouncing cannot erre, wherfore lyeth there any Appeale from the Pope to a Councell, or to the Pope himselfe being better informed? To what purposes are so many Vniuersities troubled with handling questions of Faith, when truth may be had from his mouth? Nay, how commeth it to passe, that one Popes Decrees are found contrary to an other?*

Si verum est qd quidam asseuerant Romanum Pontificem errore iudicali nõ posse vnquam errare, quid opus generalibus Conciliis? quid opus in Conciliis accersere Iurisconsultos? ac theologos eruditos, si pronũciare labi nõ possit? cur datur est appellationi locus? vel ad Synodum, vel ad eundẽ rectius edoctum postea qua semel de causa pronũciauit Pontificẽ? quorsum attinet academias irrigandas fidei quæstionibus disserqueres, cum ex vno Pontifice quod verũ est, audire liceat? Imò qui fit vt Pontificij huius decreta cum illius pugnẽt? Decretist. Eras. Annot. in 1 Cor. 7.

The

The learned Romanists are all vowed seruants to the Pope, but they giue not vp their verdict concerning the Popes Infallibilitie, by reason they agree not in certaine amongst themselues, and the reason as I conceiue of this their disagreement, is the want of good euidence, and pregnant testimonies giuen to the Inquest in the Popes behalfe. for it is obserued by a Reuerend "*Diuine*, That the *Infallibi-* "*litie of the Popes Iudgement* "was so farre from being a "thing resolued of in the "Church of God before "our time, that *Stapleton* "confesseth of these times, "*It is yet no matter of Faith,* "*but of opinion onely*; because

D. Feild. Append. to the 3. Book. c. 26. p. 340.

so

"so many famous & renow-
"ned diuines haue euer hol-
"den the contrary, as *Gerson*,
"*Almaine*, *Occam*, almost all
"the *Parisians*, all they that
"thought the Councell to
"be aboue the Pope, *Adri-*
"*anus Sextus*, *Durandus*, *Al-*
"*phonsus à Castro*, and many
"moe. And it was likewise
published & declared, with-
in these two hundred yeres,
by their owne generall and
graund Councell of *Basil*,
that *the vniuersall Church did*
oftentimes withdraw her obedi-
ence from the Romane Bishops,
as namely from Marcellinus,
Anastasius, Liberius, Iohn
the twelfth, Benedict *the ninth*
Benedict *the thirteenth*, *and*
Iohn *the* 23. *and* (there the
reason is giuen) *because it is*
cer-

Vniuersalis Ecclesia sæpe obedientiam Romanis Pontificib⁹ subtraxit, Marcellino, Anastatio, Liberio, Iohanni 12. Benedicto 9. Benedicto 13. Iohanni 23—

Certum eſt Papã errare poſſe, ſape experti ſumus et legimus Papam errasſe. Epi. Synod. Cõcil. Baſil.

certaine, the Pope may erre, and this (ſay they) *wee haue read and ſeene by experience.*

Theſe things being aduiſedly heard and conſidered, I haue again conſulted with the Foreman of the Inqueſt, (who would haue it piouſly to bee beleeued, that the Pope cannot erre:) what ſhould become of thoſe that yeelde obedience to the Pope, when he may erre and teach falſe doctrine; or how ſhall a troubled mind learne the Law from his mouth, when he neuer preacheth? To this the Cardinall replies: *It is not materiall whether you heare the Pope or no, when as there are Teachers in your owne Pariſh, who may informe you.* And thus from

Bell. de verbo Dei lib. 3. cap. 5.

the

the *Essentiall* Church, to the *Councell*, from the *Councell* to the Consistorie of *Cardinalls*, from the Consistorie to the *Pope*, from the *Pope* wee are sent at last to the Bishop or Priest of the Parish; & this is *Via Dubia*, a doubtfull and vncertaine way, and this is *Via Deuia*, a wandring and *By-way*.

SECT. XXII.

The Church, vpon which the learned Romanists ground their Faith, is no other then the Pope: and the Church, vpon which the vnlearned Romanists do relie, is no other then their Parish Priest.

TOllet the Iesuite obseruing, that difference of opinions might breed some distraction in the Church, and scruples in the minds of the ignorant, resolues with what safetie the Romish Proselytes may relie vpon their Priests doctrine: *If one beleeue* (saith hee) *his Bishop or Pre-*

Si rusticus circa articulos credat

Prelate preach contrarie to the Faith, thinking, that it is so beleeued by the Church, such a one shall not onely not sinne, but also in beleeuing that falshood, shall performe an act meritorious. The beliefe then of the Romish doctrine, doeth not consist altogether in the trueth of it, but in the faith of the beleeuer: for let it be true or false, if it bee receiued with an affected ignorance, and a blinde obedience, the partie shall be safe, as it were by fire; that is, as they elegantly vnderstand it, shall goe through the fire of Purgatory to heauen.

Cardinall *Cusanus*, hath giuen his voice with Cardinal *Tollet*, that it is the safest and surest way to relie vpon the

suo Episcopo proponēti aliquod dogma hæreticū meretur in credendo, licet sit error, quia tenetur credere donec ei constet esse contra Ecclesiam. Toll de Instruct Sacerd. lib. 4. cap 3.

the Prieſt as Ruler of the people, without further inquirie of the trueth: and hereupon he cries out with admiration, as if hee would aſtoniſh his Diſciples with the name of the Church: *O how ſtrong is the building of the Church: for no man can be deceiued, no not by an euill Biſhop, if thou ſay vnto God, O Lord, I haue obeyed thee in my Biſhop; this ſhall ſuffice thee vnto ſaluation: for thou canſt not bee deceiued by thy obedience, that thou yeeldeſt to the Biſhop, whom the Church ſuffereth, although hee commaund thee other things then he ought to doe: for the Church preſumeth his ſentence to bee good; which ſentence if thou obey, thy reward ſhall bee great. O obedience*

Quã firma eſt ædificatio Eccleſiæ, quia nemo decipi poteſt etiam per malũ præſidentem. Si dixeris Domine obedi ui tibi in præpoſito, hoc tibi ſufficiet ad ſalutem, tu enim per obedientiam quam facis præpoſito, quẽ Eccleſia tolerat, decipi nequis etiãſi præperit alia quã debuit:

once therefore without reason, is a full and perfect obedience, that is, when thou obeyest without inquiring of reason, as a horse is obedient to his Master.

The Bishop or Priest then is the man we must obey and beleeue (for his lips preserue knowledge, & his tongue will tell no lies,) but what if hee faile in his doctrine? what if hee erre in his opinion? are we sure he doeth euer deliuer the constant Tenet of his Church? Admit then Saint *Bernard* were aliue; and if a poore ignorant soule should come vnto him, and demand of him, whether hee thinke it possible for a man to keepe the Commandements; will he say, that a man may keep them,

præsumit enim ecclesia de illa sententia cui si tu obedieris magna erit merces tua. Obedientia itur irrationalis est consummata obedientia et perfectissima, scil. quando obeditur sine inquisitione rationis, sicut tu mentū obedit domino suo. Cusan. Exist. lib. 2. & lib. 6.

them, for the Church teacheth ſo, when as he himſelf confidently affirmeth; *Therein thou ſhalt yeeld vnto vs that the Commaundements neither haue been fulfilled by any man in this life, nor indeed can be.* Admit that *Thomas Aquinas* were aliue, and one of his diſciples ſhould deſire to be reſolued, what worſhip to giue an Image, would he tell him, it muſt be worſhipped with *Dulia*, an inferiour honour, when as himſelfe proteſteth, that the *Image of Chriſt is to bee honoured with the ſame honour that Chriſt himſelfe is?* Admit that Cardinal *Caietan* were aliue, and one ſhould deſire to know whether the Bookes of *Macabees* were canonical Scriptures;

Bernard in Can. Serm. 50.

Quod eâdē reuerentia exhibeatur Imagini Chriſti, vt ipſi Chriſto. Aquin. p. 3. q. 25. art. 3.

tures, would hee teach they were Canonicall, when his fellow *Canus* professeth, hee was so farre from teaching it, that hee maintained the contrary? Looke vpon the grand & fundamental point of *Transubstantiation*, if a Romanist will consult with the Priests and Bishops of those latter ages, it will appeare, there could be no certaintie for an ignorant lay man to build his faith vpon the resolution of his Priest or Prelate. As for instance in this particular poynt: If a lay Papist had required satisfaction of Bishop *Fisher*, Whether the doctrine of *Transubstantiation* was groũded vpon the authoritie of the Scripture; it is presu-

Canus l. 2. loc. Theol. cap. 11.

Roffens. contr. Capt. Babylonica. c. 10. N. 8. & O.

med, he would haue answered according to his owne writing: *Non oportet per vetitam Scripturam probare: It cannot be proued by any place of Scripture.* If he had appealed from the Bishop to the Court of Cardinals, *Cardinal de Alliaco* would haue told him, *That the Church hath supposed the substance of bread to remain, is possible, neither is it contrary to reason, nor the authority of the Scriptures.* Card. Caietan would haue told him, *That part which the Gospell hath not expressed, we haue receiued expresly from the Church: viz. the conuersion of the bread and wine into the body and blood of Christ.* Card. *Bellarmine* would haue told him, *It is not altogether impro-*

Patet quod ille modus sit possibilis, nec repugnat rationi nec authoritati Biblia &c. Pet. de Alliac. in 4. Sent. q. 6. Art. 1. Caiet. in 3. part. q. 79. Art 1.

bable,

bable, that there is no expresse place of Scripture to prooue it, and it may iustly bee doubted, whether the Text bee cleare enough to inforce it. Againe, admit an ignorant lay man would require the iudgement of particular Priests in former ages; *Bertram* a Priest would haue told him: *In respect of the substance of the creatures, looke whatsoeuer they were before Consecration, they are euen the same after.* *Peter Lombard* and *Aquinas* would haue told him, that the Sacrament of the Altar was a commemoratiue sacrifice, because it communicated the effects of the real killing of Christ. *Scotus* would haue told him, Transubstantiation was not beleeued as a point of faith, before

Bellar. de Euch. lib. 3. cap. 23.

Bertr. of the body and blood of Christ. ann. 1623.

Bellar. de Euch. l. 5. c. 15.

Ante Lateranense Cōcilium non fuit dogma fidei. Scot. in 4. Sent. dist. 11. q. 3.

the Councel of Lateran, (about 400 yeeres agoe. *Durand* would haue told him, *The materiall part of the consecrated bread was not converted.* All these were Priests, and members of the Romane Church: they were Defenders of the Roman Faith in their times; they declared by their Writings and Instructions to the people, that doctrine which was altogether different, if not flatly opposite to the Tenet of the now Roman Church. And from hence it will follow, that either the Roman Church doth want that Vnitie in poynts of Faith, (which they so much magnifie amongst themselues) or otherwise it is an vnsta-

Durand. 4. d. 11. q. 1. & Bell. de Euchar. lib. 3. cap. 13.

ble,

ble, and a doubtfull way to relie vpon the instructions of his Bishop or Priest for the assurance of his right beliefe. Moreouer, that the Cardinals & Bishops maintained a different doctrine from their owne Church, it will appeare by the seuerall confessions, & confutations of their own Churchmen. Touching *Bertram*, (*Bellarmine* saith) *Paschasius Ratbertus* liuing at that time, wrote a booke against him, and confuted his errour. Touching *Peter Lombard* and *Aquinas*, *Bellarmine* tells vs, *They were not carefull of that which is now in question*, viz. *the daily renewed reall sacrificing of Christ.* Touching *Scotus*, their own *Suarez* tels

Bellar. de Script. Eccles. Tom. 7 p. 121.

Bellarm. de Euch. lib. 5. cap. 15.

Suar. in 3. Tho. Euch. disp. 5. sect. 2.

Bellar. de Euch. lib. 3. cap. 13.

vs, *he was to bee corrected* for his opinion of the Sacrament. Touching *Durand*, *Bellarmine* professeth, *That saying of* Durand *is heretical, although hee is no heretike, because hee is ready to submit to the iudgement of the Church.* Thus for want of that sure rule of faith, which is squared by the Word of God, both Priests and people rest doubtfull of the issue and their successe in controuersie, and *if the Trumpet giue an vncertaine sound, who shall prepare himselfe vnto the battell?* (saith the Apostle.)

1 Cor. 14. 8.

It is no difficult matter to runne through all ages, and all points in difference betwixt vs, and to shew that many Priests and Bishops, who

who lived and died members in the Roman Church, taught different doctrine from the now Roman faith. This way therefore is certainly vncertaine; and this was easily discouered by their Superiors, insomuch that *Stapleton*, by way of preuention, prescribeth this direction for the common people. *They must not intend what is spoken, but attend to him that speaketh, for hee is to be heard, and not iudged.* And because through such blind obedience, and implicit beliefe it might be thought a poore lay man will not bee able to render an account of his faith, the *Rhemists* proclaime it for sound and Catholike doctrine, that if an

Non quid sed quis loquatur fidelis populus attendere debet—Ordinarius Ecclesiæ Doctor audiendus est non iudicandus. Stapl. princ. fid. doct. contr. 4. lib. 8. c. 5. & 9.

ignorant Papist be conuented before the *Commissioners* for his Religion, he shall appeale onely to the Romane *Church*, and his owne *Church* shall sufficiently warrant his beliefe: *He saith enough, and defendeth himselfe sufficiently*, say they, *when hee answereth he is a Catholike man, and that hee will liue and die in that Faith, which the Catholique Church throughout all Christian Countreys hath, and doth teach, and that his Church can giue a reason of all the things which they demaund of him.* How poore an Apologie he makes for his Religion that faith, he is a Catholike, and thinkes to be saued by another mans faith, who doeth not vnderstand? Saint *Peter* who

Rhem. Annot. in Luk. 12. 11.

who is pretended to be the Popes predeceſſor, taught the Catholiques of former ages an other leſſon: *Be ready* (ſaith hee) *alwayes to giue an anſwere to euery man that asketh you a reaſon of that hope that is in you with meekeneſſe and feare.* 1. Pet. 3. 15.

But obſerue the policie of the Church of Rome, they pretend that *Ignorance is the Mother of Deuotion*, and therefore (ſay they) it will be ſufficient for the lay people to beleeue the Prieſt, and to reſt vpon the authoritie of the Church, and for that purpoſe, *Bellarmine* inſtructeth his Diſciples, that the learned muſt labour, and ſearch out the myſteries of Religion, but the ignorant

may sit and take their ease: *The oxen did plow and labour,* (saith *Gregorie*) *and the asses fed by them.* By the oxen (saith the Cardinall) *are meant the learned Doctors of the Church, by the asses are meant the ignorant people, which out of simple beliefe rest satisfied in the understanding of their Superiors.* I will not applie the *Cardinalls* illustration, for I speak not this out of scorne and disgrace, but out of shame and pitie, to see the poore ignorant soule, not onely abused in the name, but in the nature of that thing, which concernes the salvation of his soule.

Boues arabãt et asinæ pascebantur iuxta eos, docet per boues significare homines doctos, per asinas homines imperitos, qui simpliciter credentes in intelligẽtia maiorum acquiescunt Bell. lib. 1. de Iustif. c. 7

Canus their owne Bishop of *Canaries*, professeth openly, that it was the custome of

of vnlearned men of *Saracens*, of *Pagans*, of *Heretiques*, to receiue *the blind and senselesse opinions of their Sects, without iudgement and examination.* And *Espencæus* tells vs; It was the *Colliers faith*, who *being demanded what hee beleeued, made answere, he beleeued what the Church beleeued, and the Church beleeued what hee beleeued.* Is not this the practise of the church of Rome at this day? Are they not fully perswaded, that without our deepe ignorance of the people, it is not possible for their Church to stand; doe they not in this point particularly vrge these & the like Scriptures? *obedience is better then sacrifice*: *Heare the Church*: *the Priests lips preserue*

Canus loc. Theol. lib. 12. cap. 4.

Espenc. in 2 Tim. 3. Num. 17.

ſerue knowledge, and the like: How fitly, may I ſay, prophetically doth S^t. *Hierome* reflect vpon the Prieſts of theſe latter times, wherein they chaſe the people from the Scriptures; and ſuffer them vtterly to know nothing: *These men* (ſaith hee) *challenge vnto themſelues ſuch authoritie, that whether they teach with the right hand or the left; whether they teach good things or bad; they will not haue their diſciples with reaſon to examine their ſayings, but only for to follow them being their leaders.* And certainly herein they much reſemble the *Ieuies*, who as *Lyra* reporteth, had that conceit of their great *Rabbies*, in ſo much they made it their

Nolint diſcipulos ratione aiſcutere, ſed ſe Præcurſores ſequi. Hier. in Eſay lib. 9 cap. 30.

pen

pen profession, *Whatsoeuer they say vnto vs, we must needs receiue it, yea, although they tell vs the right hand is the left.* And this is the actiue authority the Bishop or Parish Priest doth exercise toward the people; and this is the passiue obedience, with an implicite faith, the people submits vnto the Priest. Giue me leaue therefore to speake vnto the Roman Bishop, or Parish Priest in the words of S^t *Austen* the ancient Father: *Vsque adeò me stultum putas &c.* *Dost thou thinke mee such a foole, without reason vrged, I should beleeue what you would haue mee; and what you dislike, I should not beleeue? Shall I beleeue without iudgement or reason? shall I not*

Respondẽdũ est quicquid hoc modo proponitur, etiamsi dicant dextrã esse sinistrã. Lyra in Deut. ca. 11.

Aug. contr. Epist Manich c. 5. & Athanas. Tom 2 in Serm. contr. eos qui iubent simpliciter credere quæ ipsi dicunt.

I not inquire, nor consider, what is, what may bee, what is profitable, what is decent, what acceptable to God, what suitable to Nature, what agreeable to Truth?

Since then no humane authoritie can bee the Rule of faith, since there can bee no certainty, no infallibilitie found in any particular Priest or Bishop, (for particular men may erre,) I will conclude with that safe and infallible rule which S. *Chrysostome* gave to the Christians of his time: *Let us not have the opinions of many, but let us search the things themselves, for if it bee not absurd for us, not to believe and give credit to others in receiving of manifest; but what we will reckon*

and

and tell it after them; why doe wee, in matters of greater moment, simply and in good faith follow the opinions of other men, especially, seeing wee haue the most exact ballance, square and rule of diuine Scriptures for the anouching of any authoritie. I request therefore, and beseech you all, to leaue & forsake what seemeth good to thus or that (particular) man, and of these matters search yee all things by the Scriptures. And thus briefly I proceed from the doctrine of Papal Infallibility, vnto the grand point of the Visibility of the Church.

Obsecro et oro vos omnes vt relinquatis quidnã huic vel illi videatur, & q; hiũ à Scripturis hæc omnia inquirite. Chrys. Homil. 13. in 2. Col.

SECT.

Sect. XXIII.

Eminent and perpetuall Visibilitie is no certaine Note of the true Church, but the contrary rather, as is prooued by Instances from Adam *to Christ.*

THe Materials which hitherto haue beene brought, haue beene imployed onely to the laying the foundation of the Church, wherin I must confesse I haue been somewhat long, and yet not without reason: for wee all know, that a good foundation being once layd, the whole frame stands the more sure.

Now

Now as Foundations are not verie conſpicuous till the building be reared higher: ſo likewiſe in ſucceeding Ages, when the *whole building was coupled together, and became a glorious Temple in the Lord*: yet, eminent and perpetuall Viſibilitie was no ſure Note of the true Church, as ſhall appeare both by particular inſtances, from the time of *Adam* to the comming of Chriſt, as alſo by the teſtimonies of learned Romaniſts, who in part were witneſſes of a latencie and obſcuritie in their owne Church.

I ſpeake not this to decline the Viſibilitie of the Church; for their own *Ioachim Abbot* above (400) yeeres

Ann. 1195. Ioach. Abbot in Reu. p.2.

yeeres since tells vs, that *The whole Congregation of Saints shall bee hidden, for so shall the Elect of God being wise, be wise vnto themselues, so that they shall not presume to practise openly, because that darkenesse shall prevaile: nor that they shall leaue to animate and exhort the faithfull in secret, but because they dare not admonish to preach Publiquely.* And *Bonauenture* another Schooleman, who liued in the Age following, giues the reason how such obscuritie may befall the true Church, insomuch as it can hardly bee discerned by the true members amongst themselues. *The Church* (saith hee) *may be hindred from our sight, three*

Ann. 1260.

Bonauent lib. 1. Dist. 1

manner

manner of wayes; *First*, Propter defectum organi, *for want of a fit organ, if the eyes of our bodie, or minde, be wanting: Secondly*, Propter defectum voluntatis, *for want of will, when our affections are so deprived, that we will not see it, though it bee visible: Thirdly*, Propter defectũ luminis, *for want of light, so in the time of Persecution, and Arrianisme it did not then visibly appeare*. Now if our Aduersaries would reflect vpon themselues, and examine their owne thoughts, they should find that either their affections are wandring, or their will wanting, or their opinions forestalled, or else it would proue no such hard matter for them to

to discouer an ouerspreading Schisme in their owne Church, with a long and grieuous Persecution in ours, which caused this obscuritie. This did *Gregorie de Valentia* well perceiue, and thereupon he aduised his Proselytes to bee wary and quick sighted, in discouering and finding out the true Church: *For* (saith hee) *when we say the Church is alwaies conspicuous, we must not bee taken, as though wee thought this might at euery season be alike easily discerned, for wee knowe that sometimes it is tossed with the waues of Errors, Schismes, and Persecutions; that to such as are vnskilfull, and doe not discreetly weigh the circum-*

Diligenter animaduerti debet, non sic accipiendũ esse quod dicim⁹, Ecclesiam esse semper conspicuã, quasi velimus eã omni tempore dignosci posse aquè facilè. Neuimus enim &c. Greg. de Val Annot fid. lib. 6. cap 4.

cumstances of things & times, it shall bee very hard to bee knowne. That this doctrine may the better appeare, let vs looke backe to the first Ages, and wee shall see in what state the Church began, and how it continued in changes and alterations, and became more and lesse visible in all Ages, till the dayes of Christ and his Apostles.

Before the Law we finde in *Adam* with whom the Church began, that being in Paradise full of the blessings of God, and hauing a Freewill to all good, lost at once both himselfe and it: And as the power of his will, and the faculties of his Vnderstanding, were eclipsed

sed by his fall, in not regarding the voice of God. So did his fall foretell, that the best Churces in their most flourishing State, had possibilitie of falling into darkenesse and obscuritie, if they neglected the Word of GOD. Now we must knowe, as this number was small at the beginning, so it was subiect to Persecution. *The Church* (saith Austen) *was sometimes onely in* Abel, *and he was slaine by his wicked brother* Kayne; *sometimes it was solely in* Henoch, *and he was translated from the ungodly; sometimes it was in the sole house of* Noah, *and hee swamme in the waues; sometimes in* Abraham, *and his family, and he suffered of*

Aliquando in solo Abel Ecclesia erat et expugnat⁹ est a fratre malo et perdito Cain, aliquando in solo Henoch Ecclesia erat, et trāslatus est ab iniquis: aliquando in sola domo Nōeccclesia erat, et pertulit omnes qui diluuio perierunt, et sola arca natauit in fluctibus & euasit ad siccum: aliquādo in solo Abrahā ecclesia erat et quanto pertulit ab

the

the pitched; sometimes it remained in safe: Lot and his house, and he was vexed by the Sodomites.

Againe, the Church was vnder a cloud when Tobias went alone to Hierusalem and serued God, and all the rest worshipped the Calfe in Nephtali. The Church doubtles was vnder a cloud in the time of Achas & Manasses, when those Kings made the Temple to bee shut vp, when Urias the High Priest placed a Pagan Altar in the Temple. The Church doubtles was vnder a cloud when the good King Iosias called for a reformation, and made a couenant to performe the words which were found in the

iniquis, nonnim: in solo filio fratris eius Loth et in domo eius in Sodomis Ecclesia erat, et pertulit Sodomorum iniquitates. August. in Psal. 128.

2 Chron. 34 31.

2 Chron. 29 6,7.

the House of the Lord, so that there was many times a cloud of errors that darkned the true Church, when there wanted a cloud of witnesses to testifie her truth.

1. Kings 22. In the kingdome of Israel vnder *Ahab*, the greatest number were Idolaters. In

Ierem. 7. 4. *Ieremies* time the Priests and Prophets, which were the chiefe in authoritie, were false teachers, & yet (like the Romanists in these dayes) they cryed out, *The Temple of the Lord, the Temple of the Lord.* In the time of *Elias*,

1 Kings 19. 14. there was a generall Apostacie in the Church of Israel, insomuch that hee being a Prophet could not discerne it: so that a visible and illustrious Church may

appeare

appeare to bee the true Church, when shee beareth but the visor, and title of a true Church, & the Church of God may so lie hid, that the principall members, yea and eminent Pastors themselues may bee ignorant where to finde it: for God hath not tied his Church to a visible company, that are known to all to be true professors at all times; neither hath hee commanded a Register to bee kept of their names, that hee might call the *Church* after their names: for if any should call for the names of professors in all ages; nay, if any one should demand but the name of any one of those seuen thousand which neuer bowed to *Baal*,

and were vnknowne to the Prophet himselfe, it would seeme a mysterie vnsearchable, and a man past finding out.

Neither was this backesliding, or falling away in the Church caused for want of Gods promises, for they were gracious & far exceeding those promises to the Church of Rome. The Prophet tells vs, that the glorie of God did sit between the *Cherubins* in the Sanctuarie, and God had promised that there should be his seat, and yet the Priests did corrupt it with superstition, & God left the place without any Holinesse. Hee extends his promises further: I will walke (saith he) in the midst

of

of you, I will haue my Tabernacle amongst you for euer; my name shall bee in Hierusalem, I haue sanctified it that my name may be there for euer: yet of this Church, to which so many promises were annexed, the Prophet complaines: *The watchmen are become blinde, they do no good, they are dumbe dogs, they are shepheards that cannot vnderstand.* Now as you see the Extent and promises of his Church were large, so you must know, they were all allwayes annexed to a condition: *If you be my people*, if you serue mee, if you walk in my commandements, if you aske counsell at my mouth; agreeable to the answer of the Prophet

Esay 56. 10, 11.

Osea 4. 6.

Osea 4. *Because thou hast rejected knowledge, I will reject thee, that thou shalt be no Priest to mee, seeing thou hast forgotten the Law of thy God, I will also forget thy children.*

Now as you have heard the Law was perished from the Priests, and Counsell frō the Ancients, (as if there had been a second deluge of People and Pastors:) so now the earth shall bring foorth her increase, that is, (as *Hierom* expounds it) the blessed Virgin, which comes of the earth, shall bring foorth the blessed fruit of her sanctified wombe, that what was lost by the first *Adam*, might bee repaired by the second: and surely it was high time to rectifie the ancient Doctrine

ctrine; (for the leauen of the Phariſes had almoſt ſowred the whole lumpe:) neither doth *Chriſt* deferre the time by reaſon of his minoritie; for at 12 yeeres old hee diſputeth with the great Rabbies in their Synagogues; but obſerue what entertainment they gaue him: Hee calleth for a reformation of life and doctrine: they replyed, he would deſtroy the Temple; he vrgeth and layeth open to them the Scriptures; they plead their owne Traditions; he diſcouers & ſhewes vnto them their falſe gloſſes; they anſwer, he had a Deuill: hee preached to them of the kingdome of heauen, they accuſe him for ſpeaking againſt the Maie-

stie of *Cæsar*: yet this *Church* of *Hierusalem*, if you regard Antiquitie, they were descended from *Abraham*; if Calling, they were Priests and Scribes; if Place, their Temple was the LORD's Houſe; if Councels, they had ſolemne Aſſemblies and meetings: but if I ſhould demand, where or in whom was the true Church before Chriſts comming, (as our aduerſaries queſtion ours before *Luthers*) they may anſwere, the *Iewes* had a viſible Church in regard of Gods promiſes; but I dare promiſe for them, they can giue vs the names of a very ſmall number.

Simeon. Anna. Ioſeph and Mary. Zachary & Elizabeth.

Compare then the church of *Hierusalem*, & the Church of

of *Rome* together; the Church of *Hierusalem* had her Priests, and *Caiphas* the High Priest, and Sacrifices, and Councells, and a Temple, and Traditions, and *Moses* Chaire, and the Oracles of God: The Church of *Rome* hath her Priests, her Sacrifice of the Masse, her *Caiphas*, the Pope that is guided by the Spirit of prophecie; shee hath her Temple, Traditions, and *Peters* Chaire; and last of all, (because it is least with her in request) she hath the Gospel of Christ. Now when we cal vpon the Church for a reformation of doctrine, they answer, Their Church is Catholike, & cannot erre: wee lay before them the

word of God for a Rule to examine their Doctrine, they answere, the Word is not sufficient without the helpe of their Traditions: wee shew them their false glosses in Exposition of the Scriptures, they answere, that it is the right of their Church to iudge of the true sense of the Scriptures. But if we shall demand of them where, or by whom all their twelue new Articles, published within the memorie of man (by Pope *Pius* the 4.) were receiued and beleeued as Articles of Faith before the Councell of *Trent*, I am more then confident, they shall not find so many professors of that Faith and doctrine at *Luthers* comming,

as

as there were true beleeuers in the Church of *Hierusalem* at *Christs* comming. And for the better manifestation of this Tenet, I will beginne from the time of Christ and his Apostles, and briefly relate the courses, and changes, the Visibilitie and obscurity, the alteration and long wished for Reformation of the Roman Faith and Doctrine in all ages, till the dayes of *Luther*.

SECT. XXIIII.

The latencie and obſcuritie of the true Church, is prooued by pregnant teſtimonies of ſuch who complained of corruptions and abuſes, and withall, deſired a Reformation in all ages, from the time of Chriſt and his Apoſtles, to the dayes of Luther.

2 Theſſ. 2. 7

IN the Firſt age, the Apoſtle S^t. *Paul* giues vs to vnderſtand, that the *Myſterie of iniquitie began to worke.* And S^t. *Iohn* tells vs of dangerous Heretiques in his time, ſaying, 1 Iob. 2. 19. *They went out from vs, but they were not of vs.* Now, as Iniquitie did

did closely worke, so likewise Errour began to spread it selfe; insomuch, as both those who were called, and those also who were chosen by Christ, did erre grieuously, both in manners and doctrine; and through their fall, followed a latencie and obscuritie in the true Church. *Iudas* erred in Manners being called, when through couetounes hee betraied Christ: The Apostles erred in Manners, being chosen, whē they forsooke Christ. Nay more, the Elect Apostles erred in Doctrine, when they thought the Kingdome of Christ to be earthly and not heauenly: for *When they were come together they asked of him,* Acts 1.6.

him, saying, Lord wilt thou at this time restore againe the Kingdome to Israel? They did Imagine his Kingdome to bee like the Kingdomes of this world, presently to come, not after to be looked for; proper to *Israel*, not common to all Nations by vertue of the Promises: Nay more, when they had received the Holy Ghost in a greater measure from heauen, *Peter* (saith the Text) *went not the right way to the Gospell*; *Iohn* would haue *worshiped an Angell* once or twice: *The Apostles and Brethren who were in Iudea*, thought that *the Word of God* was not to be Preached to the Gentiles. These Examples doe sufficiently wit-

Galat. 2 14.

Reu. 19. 10. & 22. 8.

Acts 11. 2.

neſſe,

neſſe, that the Elect and Choſen of God may take a fall, but fall away they cannot, and their errors in doctrine and manners foretell a poſſibilitie of failing, and conſequently, an obſcuritie in the true Church: and hereupon their owne *Panormitan* concludes: *It is poſſible that the faith of Chriſt may remaine in one alone, and ſo it is true to ſay, Faith failed not in the Church, this thing appeared in Chriſts paſſion, for then Faith remained only in the bleſſed Virgin.* And with him conſenteth *Nicholaus Clemangis, The Church* (ſaith he) *may by Gods grace maine in a woman alone, as it is reported to have remained in the bleſſed Virgin, at the time of Chriſts*

Poſſibile eſt quod vera fides remaneret in vno ſolo, atq; ita verũ eſt dicere quod fides non defecit in Eccleſia. Hoc patuit poſt paſſionem Chriſti, nam fides remãſerat tantũ in beata virgine. Extr. de Elect. Significaſt. Alb.

In sola potest muliercula per gratiã manere Ecclesia, sicut in sola Virgine tẽpore passionis mansisse fertur. Clemang. super Mat. generalis Concil.

Christs Passion. Thus in the Colledge of Christ there were but twelue, and scarce twelue; in the Councell among the Iewes, there was but one *Ioseph* of *Arimathea*, that stood for Christ: there was but one *Gamaliel* in the Councell of the *Pharises* that stood for the Apostles: So that the number of true beleeuers was but small, which did visibly appeare, euen at that time when the Church was most glorious, and therefore Eminent and perpetuall visibility is no certaine Note of the true Church.

Ann. 100. to 200. *Quod ad ea usque tempora Eccles.*

In the second Age, *Egesippus* tels vs, *The Church remained a pure Virgine vnto* Trajans *time, which was* 110 *yeeres*

yeeres after Christ: for (saith he) such as indeauored to corrupt the perfect Rule, and found Preaching of the Word, if there were any such, did hide themselues in secret and obscure places: but after the sacred company of the Apostles was come to an end, and that the generation was wholly spent, which by speciall fauour had heard with their eares the heauenly wisedome of the Sonne of God, then the conspiracie of detestable error, through the deceit of such as deliuered strange doctrine, tooke rooting, and because that none of the Apostles suruiued, they published boldly with all might possible, the doctrine of falsehood, and impugned the manifest and knowne truth.

sia pura & incorrupta permanserit Virgo in locis obscuris & caliginosis &c. Niceph. lib. 3. cap. 16.

In the third Age, there arose

Ann 200. to 300.

arose a great contention about the keeping of *Easter*, when as *Victor* Bishop of Rome went about to Excommunicate all the Churches of *Asia*, from their Cōmunion, as not sauouring a right. And at this time the heresie of *Artemon*, (who affirmed *Christ* to be a meere man) daily increased. *Those heretikes* (saith *Eusebius*) *were many, and they corrupted the holy and ancient Scriptures, without any reuerence; they reiected the Canon of the ancient Faith, they were ignorant of Christ, not searching what the holy Scriptures affirmed.* And S. *Cyprian* makes a grieuous complaint of the Apostacie in his time from the Christian Faith, as appeares by

Eusebius lib. 5. ca. 25.

diuerse

diuers passages in his booke *De Lapsis*.

In the fourth Age, *Eusebius* testifies as an eye witnesse: *Wee saw the Church ouerwhelmed to the ground, yea the very foundations themselues digged vp, the holy and sacred Scriptures burnt to ashes in the open Market place, the Pastors of Churches, some shamefully hid themselues here and there, some others were ignominiously taken and derided of their enemies; and thus it was commanded by Proclamation, by the Emperour* Diocletian, *the Churches should be razed to the ground, the holy Scriptures should bee abolished, and the Pastors throughout all Parishes should bee imprisoned.* Heere we see the Church was driuen

Ann. 300. to 400.

Sacras ades precibus dicatas è sublimi in solum fundamentis ipsis conquassatis deiectas, diuinas & sanctas Scripturas medio foro in rogum impositas, Ecclesiarum Pastores hos in latebras, hic illic se cum ignominia abdentes, illos non sine dedecore prehensos

uen into ſtraights and corners, till the time of *Conſtantine the Great*, the firſt Chriſtian Emperour, about 300 yeeres after Chriſt; but you ſhall likewiſe obſerue, that no ſooner did this good Emperour appeare as an eminent part of the viſible Church, but *Arrius* the grand Heretique ſowed his wicked Hereſies, which *Like a Canker ſo ſpread it ſelfe, that the Shippe of the Church* (ſaith *Hierom*) *was almoſt ſuncke, and the whole world groaned and wondred at it ſelfe, that it was become Arrian.* And with this holy Father agreeth the complaint of *Vincencius Lyrinenſis*, *The poyſon of the Arrians did not infect a little portion,*

et ab hoſtibus ludibrio expoſitos, oculis noſtris aſpeximus &c. Euſeb. lib. 8 cap. 2.

Ingemuit totus orbis et Arrianũ ſe eſſe miratus eſt. Hier aduerſ Luciferium.

Vincent. Lyrin. c. 6.

but

but in a manner the whole world; insomuch that all the Latine Bishops, partly by force, and partly by cunning were intrapped, and had a kind of myst cast before their eyes. And when the *Arrians* did vaunt of the multitude of beleeuers, as if Amplitude and Splendor had been certaine markes of the true Church. *Gregorie Nazianzene* makes this *Quære: Where are those men which define the Church by a multitude, and despise the little flocke?* And as touching the perpetuall and eminent visibility of the church, it was so farre from his knowledge, that hee professeth, by reason of the scarcitie of true beleeuers in his Church, *They were often*

Πῦ ποτέ ἐστιν οἱ τὴν πενίαν ἡμῶν ὀνειδίζοντες. Nazian. in Orat 11. ad Arrianos.

Persape Arca Noë vocati sumus, vt qui soli orbis vniuersi diluvium effugissemus. Greg Nazian. orat. 12.

Non referre numerũ esse magnũ aut paruum. Nam &c. Salm tract. 23. in verba Luc.

ten termed the Arke of Noah, as those who onely were escaped drowning in the flood. In like manner, when *Constantius* an *Arrian* Emperor, had obiected the multitude of his *Arrian* side, and the paucitie of Catholike Professors on the other, Pope *Liberius* returneth the Emperour this answere: *It mattereth not whether the true professors be more or fewer, for the Church of the Iewes was once reduced to the number of three.* Now there is no man will deny, but there were many excellent and famous lights of the Church in this Age, yet by reason of Persecutions, it was so much darkened and obscured, that the holy Father *Athanasius* (who had

had a fellow-feeling of the persecuted members in the Church) puts the Question and resolues it. *What Church doth now freely serue Christ? For if it be godly, it is exposed to dangers, if there be in many places, faithfull seruants of Christ, (as in all places there be many) they, like the great Prophet* Elias, *are secret and hide themselues in dennes and caues of the earth, or wandring vp and downe remaine in the wildernesse.* And without doubt, the latencie and obscuritie of the true Church was such, that S^t. *Hillarie* professeth, at that time it was not to bee sought in houses, *I rather reckon* (saith hee) *hills, and woods, and prisons, to bee places of more safetie,*

Quæ nunc Ecclesia liberè adorat? siquidē si pia est, periculosa subiacet, si alicubi pii et Christi studiosi --- vt magnus ille Propheta Elias absconduntur. Athan ad solit. vitā agentes.

Mōtes mihi et syluæ, et lacꝰ, et carceres, et voragines fūt tutiores. Hillar. cont. Auxent.

tie, for in those, either the Prophets abiding of their owne accord, or forced thither by violence, propheſie by the Spirit of God. And from theſe few inſtances, it may plainely appeare, that eminent and perpetuall Viſibilitie is no ſure and certaine Caracter of the true Church.

In the fift Age, S. Auſtens, the Church was like a Citie vpon a Hill, but that Citie vpon the hill (ſaith he) was the ſheepe which was loſt and went aſtray: and the ſhepheard is the hill, and the Sheepe vpon his ſhoulders, is the Citie vpon the hill. And thus the true mẽbers of the Church may wander like ſtray ſheepe, till the Shepheard finde them, and bring them home to the

Ann. 400. to 500.

Ipſa eſt enim ouis qua perierat, ipſe Paſtor mont eſt, ouis ergò in humeris eius ciuitas eſt in mõte. Aug Serm. de Tempore. 218.

the company of the faithfull. Moreouer, he that termed the Church, a *Citie vpon a hill*, in his time well vnderstood, that it was not visible at all times, that is to say, in a great mist, or in the night time: yea, on the contrary he tels vs, *The Church shalbe sometimes obscured, and the cloudes of offence may shadow it. Sometimes it shall not appeare, by reason of the vnmeasurable rage of vngodly persecutors.* Sometimes, *it is like the Moone, and may bee hidde, yea so obscured, that the members thereof shall not know one an other.* And howsoeuer in S^t *Austens* time the Church was very glorious and flourishing, yet (vnder correction of better iudgements) I doe

Epist. ad Vincent. Epist. 80. ad Hesych. Enarrt. in Psal. 10. De Bapt. cōt. Donat. lib. 6. c. 4.

doe conceiue he did exroll the visibility of the Church, because the *Donatists* at that time did appropriate the *Church* wholly to their own Faction, excluding all other Churches but their owne in the South of *Africke*. For the trueth is, by reason of the multitude of Heretikes at that time prevailing, it could not chuse but be much darkened and obscured, when as himselfe makes mention of foureſcore and eight ſeuerall hereſies in the Church. Beſides, both *Auſten* and *Chryſoſtome*, who were liuing in this age, tell vs, That the Heretikes did ſo abound in multitude, and they had ſuch outward marks of the trueth in *Traditions*,

Aug. de Vnit. Eccleſ. ca. 2. & 16.

ditions, in *Fathers*, in *Councels*, in *Miracles*, vnder the very name and Title of the *Catholike Church*, in outward shew and semblance of the true Church, that there was no way left to find the true Church, *but only by the Scriptures*. And Saint *Chrysostom* alluding to the desolation in the Temple in the latter dayes, aduiseth his proselytes, to *flie to the mountaines of the Scriptures*. And as touching the Discipline of the Church, hee complaines, that *Shee was like a woman which had quite lost her modestie, and did beare certaine badges and tokens of her former felicitie; and being vtterly bereft of her treasure, kept the emptie caskets and boxes of the*

Nisi tantùm modo per Scripturas. Chrys. Homil. 24.

Idem in 1. Cor. Hom. 36.

precious things ſhee had before. And although in this age the Church (ſince the Apoſtles time) was moſt flouriſhing, yet it was not *ſo conſpicuous as any earthly Kingdome*, (as *Bellarmine* would haue it:) for at this time S. *Hierome* likewiſe complained of an *Hereticall tempeſt riſing in the countries of the Eaſt, carried a ſhip of blaſphemies into the hauen of Rome, and vncleane feet did mingle with mud, the moſt pure fountaine of the Roman faith*: yea he tels vs further, *The faith of the Apoſtles was violated in moſt things, the Prieſts and people were drawne into the ſame conſent, and the Biſhop of Rome was abuſed by ſimplicitie, and* Marcella, *a poore wid-*

Bell de Eccleſ. lib. 3. cap. 13.

Hæretica in his prouinciis exorta tempeſtas naue plenã blaſphemiarũ irruit portui — et Romanæ fidei puriſſimum fontẽ cœno lutoſa promiſcuere veſtigia. Hier. ad Princip. Marc. Epit. Tom. 1.

widdow did first openly resist it. And this may briefly serue, to shew that in the first and best ages, eminent and perpetuall Visibilitie was no sure and certaine note of the true Church.

In the sixt Age, Pope *Vigilius* secretly fauoured *Seuerus* and *Anthemius*, two Heretiques, who refused the faith established in the great Councell of *Chalcedon*. *Liberatus*, who was liuing at the same time, giues vs to vnderstand of his writing to the Heretikes in this maner: *I signifie to you, that I haue held, and doe hold the very same faith which you also do hold. No man must know that I write these things vnto you: but your wisedome must thinke*

Ann. 500. to 600.

Liberati Breuiarium cap. 22.

it best, to haue mee in suspition before all others, that I may with more ease, worke and bring that to passe which I haue begun. This *Vigilius* (if wee may beleeue their owne *Pontifical*) *was a false witnes against his predecessor Pope* Syluerius; *he sought vndue meanes to remoue him, and to place himselfe; he kept him in prison, and starued him for hunger, he gaue a great summe of money to procure the Popedome to himselfe. Hee killed his owne Notary, he killed a young man, being a widowes sonne;* and of these and other crimes being accused before the Emperour, *hee caused him to bee drawne by the necke round about the Citie of Constantinople, and cast into prison,* where he

Pontificale in vita Vigilij.

hee was fed with bread and water. And hence we may obserue, that if the Pope of Rome bee the Virtuall and totall Church, if he be that Rule of Faith, vpon whose infallibilitie the whole Christian world must relie in matters of beliefe, (as the Church of Rome teacheth) then certainly the Church at this time was driuen into great straights, when as the Head of the Church, or rather the totall Church fell into dangerous heresie; and consequently, eminent and perpetuall Visibilitie can be no sure Note of the true Church. But as it was rightlyobserued by *Isidorus Plenitota*, the declination of the true Church from the A-

postles time, was caused through the distemperature of the Head; and thereupon hee makes this ingenuous confession: *In the dayes of the Apostles, and afterwards, when the Church flourished, and laboured of no disease, the diuine Graces of God went as it were in a ring round about it: — but afterward it grew diseased, and was troubled with faction, then all those things fled away; not through his careleſneſſe and negligence that first inriched her, but through their naughtineſſe that gouerned not things as they should haue done.*

Isid. lib. 3. Ep. 401.

In the seuenth Age, *Iohannes de Molinis* tells vs, from the time of *Heraclius* the Emperor, after the yeere 600, the day inclined towards

Ann. 600. to 700.

In Speculo Carmelit. cap 6.

wards the euening, and the Church hauing been in an ecclipse set in the West, and became almost deficient. And *Gregorie* himselfe complaines, that *the Ship of the Church was in danger of shipwracke.* Nay more; *The Deuill* (saith he) *so strongly fastneth his teeth in the necessarie members of the Church, that vnlesse by Gods grace the president company of Bishops ioyne together, hee will soone destroy the whole flock of Christ.* Flens dico, gemens denuntio, *I speake it with teares, I tell it with sighs of heart, seeing the Order of Priesthood is fallen within, it cannot now stand long without.* The chiefe reason of this complaint was caused by *Iohn* Bishop of *Con-*

Greg. Ep. 4. l. 1. Ind. 9.

Diabol' ita valdè in quibusdam necessarijs Ecclesiæ membris dentes figit — vt omne (quod absit) citius ouile dilaniet. Greg. lib. 4. Ep 36

Quia cum Sacerdotis ordo intus cecidit, foris diu stare non potuit.

ſtantinople, who at this time aſſumed the Title of *Vniuerſall Biſhop*; and as new Lords are commonly ſaid to make new Lawes, ſo from and after this time, many alterations ſucceeded in Faith and Manners, both in Head and members of the ſame houſe.

Thus wee haue heard in the firſt age, *The myſterie of iniquitie began to worke*: In the ſecond, there was a conſpiracie againſt the Truth: In the third, Heretikes aroſe and aſſaulted her: In the fourth, the Church was darkened by the multitude of Hereſies: In the fift, ſhe was moſt flouriſhing in her members, but knowne only by the Scriptures: In the ſixt, the Head of the Church

was

was diuided by hereſie from the body: In the ſeuenth, there was a declination towards the Weſt, and conſequently there followed a darkeneſſe and obſcuritie, more or leſſe in ſucceeding ages.

Now as you haue heard complaints againſt heretikes and perſecutors that inuaded the ancient Church in her firſt & beſt ages: ſo likewiſe you ſhall obſerue, there followed corruptions and errours in Doctrine and Diſcipline, whereby Obſcuritie became the proper mark of the true Church almoſt in all ages, till the dayes of *Luther*.

In the eight Age, *Paulus Diaconus* calls to the Chri-

ſtians of that time, to awake and liſten vnto him: for, (ſaith he) *You haue buried in contempt and oblivion the word of God, you haue made the Temple a denne of theeues, and inſtead of ſweet melody, you reſound blaſphemies againſt God himſelfe; and therefore verie ſhortly the vniuerſall Catholike Cittie will fall to ground.* And *Venerable Bede* calles to them of his time, to behold the lamentable eſtate of the Church: *Neither* (ſaith he) *let them behold it without teares, which is worthy to be lamented, in that it is growne worſe and worſe, or to ſpeake more fauourably, it is at leaſt fallen into great infirmities.* And *Charles the Great* makes this generall complaint touching

Wolph. Tom. 1. 203.

Nec ſine lachrymis rem lachrymis dignam cõtemplẽtur quantũ Eccleſia ſtatus ad peiora quotidiè vel vt mitius dicã ad infirmiora gerẽda deuoluatur. Bedli 4 in Sam cap. 2. p. 30.

ching the doctrine and Doctors of the Church: *The Priests laying aside all sound and wholesome doctrine, and little regarding that of the Apostle, (If an Angell preach other doctrine, let him be accursed) they transgresse the commandements of the Fathers, and bring into the Church such doctrine as was neuer knowne to Christ and his Apostles.*

Carolus Magnus de Imag. in Præfat.

In the ninth Age, *Arnulphus* Bishop of *Orleance*, an eye witnesse of those times, professed openly: *There is made a departure, not onely of Nations, but of Churches, the Man of Sinne now begins to bee discouered, Religion is ouerthrowen, and the seruice of God is contemned by the chiefe Priests themselues: and that*

that which is more, Rome it selfe, now almost left alone, is departed from her selfe.

Ann. 900. to 1000.

Bar. Tom. 10. ann. 912 num. 8. & ann. 900. Sect 1.

In the tenth Age, *Christ* (saith *Baronius*) *lay asleepe in the Ship of the Church; and which is worse, there was not any found amongst his disciples, who awaked our Lord, all of them being in a snorting sleepe.* It was the age next to that, wherein the Deuill was let loose, *That vnhappy age* (saith *Genebrard*) *which was exhausted both of men for wit and learning, and of worthy Princes and Bishops.* In this time, saith *Werner us*, *Christian faith began much to decline from her first viriditie, when as in many Christian prouinces, neither the Sacraments, nor Ecclesiasticall Rites were obserued.* And *Ioachim*

Infelix dicitur hoc saculũ exhausti hominibus ingenio et doctrinâ claris, sine etiam claris Principibus et Pontificibus. Geneb. Chron. Vbr. 4.

him Abbot, complaineth, that *the Latin Church was another Fig tree dryed vp, which did beare nought else but temporall leaues, and bid her selfe vnder the Title of the Church, to the shame of the Pope and his Sea.*

Est et alia ficus quæ maledictione prauaricationis exarnit, Latina Ecclesia siue Petricula Petri. Morn. &c.

In the eleuenth Age, *Who will let me see the Church before I dye* (saith *Bernard*) *as in the dayes of olde, when the Apostles did cast foorth their Netts, not to take siluer and gold, but to take soules: There creepeth* (saith hee) *an vgly Rott, at this present, through the whole body of the Church, yea, the wound of the Church is inward, and past recouery.* And a Canonized Saint of the Romish Church, tells them of that Age, *The Church*

Ann. 1000. to 1100.

Bernar in Cant. Serm 33.

Morn de Eccl. p. 102. Virgo B. Mathilda.

Church of Rome which of long time did reuolt from Christ secretly, was neere reuolting from him openly. And in the Raigne of *Henry the first*, The Church of Aeodium sends forth this complaint. *In time past I was wont to Interpret, that* Peter *by* Babylon *did signifie* Rome, *because at that time it was confused with Idolatrie and filthynesse, but now my sorrow doth interpret vnto mee, that* Peter *calling the Church together in* Babylon, *foresaw by the Spirit of Prophecie, that confusion of dissention wherwith the Church at this day is rent in peeces.* And saith *Sigebert, All good men and iust, and honest, and ingenious men, held that the Kingdome of Antichrist was then*

Ann. 1100. inferatur.

Fulke in Rhem. Testam. p. 892.

P'eriq; omnes boni, iusti, aperti, ingenui, simplices, tum imperiũ Antichristi cepisse quod ea quæ Christ⁹ seruator noster tot ante annos præcixerat, euenisse tẽ-

then begunne, because they saw the accomplishment of those things which our Saviour had so long time foretold.

In the twelfe Age, *Honorius of Authun in France* openly cries out: *Turne thee to the Citizens of Babylon, and see what they are, ascend to the toppe of the Mountaine, from whence thou mayest behold all the buildings of that damned Citie: consider the principall persons there, and thou shalt find the Sea of the Beast: In the Clergie thou shalt find the Beasts Tent, for they neglect the service of God, pollute his Priesthood, seduce his people, reiect all the Scriptures which belong vnto Salvation.* And *Mathew Paris* describeth the state of the Church of *England* vnder

pore cernebant &c. Auent. de Tyrannide Pontificis.

Ann. 1100. to 1200.

Verte te ad cives Babiloniæ et vide, veni huc ad supercilium montes vt cuncta possis cernere ad ficia damnatæ ciuitatis — verte te ad Clerum et inuenies ibi Bestiæ tentorium Dei seruitium neglignt, sacerdotium per inunditiam polluunt, populum per simulationē seducunt,

der *Gregory* and *Innocent*: *In those dayes Faith waxed cold, and scarsely seemed to sparkle, being almost brought to ashes, Religion is become base and vile, and the Daughter of Sion is a bold faced Harlot without shame.* He further complaines, that the Monkes and Fryars of that Age did wholly neglect the Preaching of Gods Word, and for that cause he pretends there was a deuised Epistle sent from Hell to the holy Fraternities, *Wherein Sathan and all the company of Hell, did send thankes to the whole Ecclesiastical Order, that whereas in nothing they were wanting to their owne pleasures, they suffered by their neglect of Preaching, such a number of*

omnes Scripturas ad salutē pertinentes abdicant &c. Honor. August in Dialog. de Prædest. & lib. Arbitr. Mat. Paris in Henr. 3.

Math. Paris in Will. Conquer.

ſoules vnder them to go to hell, as no Ages paſt had ſeene the like. And *Robertus Gallus*, reputed a famous Preacher in thoſe times, amongſt certaine viſions of his owne, ſhewes vs, That in thoſe dayes there was ſcarſe any bloud or life remaining in the members of the *Church*, when as the Doctrin which is the ſoule and life of the Church, was altered and decayed: *I did pray* (ſaith hee) *on my knees, with my face towards heauen, neere to the Altar at* S^t. Iames *at Paris, on the right hand, and I ſaw in the ayre before me the body of the onely high Prieſt, clad in white Silken robes, and his backe was towards the Eaſt with his hands lifted up towards*

Lat. abbots & Biſhops. p. 383.

Orabã ſtekũ genibus erectâ facie ad cælũ iuxta Altare Sancti Iacobi Pariſiis &c Robertus Gallus.

Morney, Myst. of Iniqu. pa. 401 or 434.

wards the West, as Priests usually stand while they say Masse, I did not see his head, and beholding wishly, whether he were altogether without a head or no, I saw his head leane, and withered, as if it had bene all of wood; and the Spirit of the Lord said, this signifieth the state of the Roman Church.

Ann. 1200. to 1300.

Innocent. 4. in Math. Paris. in Henr. 3. 844 & 847. & 848.

In the thirteenth Age, *Grosted* Bishop of *Lincolne*, complained of many errors in the Church, and sought for a reformation, and for that cause, we may read (in *Mathew Paris*) the Pope resolued to Excommunicate and accurse him: but this Bishop withstood the Popes Bulles, and for his courage in that good cause, was termed *Romanorum malleus*, the Hammer

Hammer of the Roman Church; neither did hee oppoſe thoſe abuſes alone, but the Cardinalls at that time withſtood the Pope in his behalfe, & affirmed, that the things wherewith hee charged the Pope, were moſt true, and thereupon they anſwered the Pope, it was not ſafe for him ſo to proceede, leſt a tumult ſhould follow, eſpecially (ſay they) ſeeing it is knowne, there muſt bee a departure from vs, and a forſaking of the Roman See. *Petrarch* who well vnderſtood the Doctrine of thoſe times, in his Latine Epiſtles which are full of wiſdome and grauitie, tells them: *Noui expertus, &c.*

Noui expertus vt nulla ibi pietas, nulla charitas, nulla fides, nulla Dei reuerentia.

I speake of my knowledge, in the Pope and his followers there is neither Faith, godlinesse, nor Truth; the Popes Chaire is the Chaire of lying, that is, a defection, a reuolt, an apostacie of people which vnder the Standard of Christ rebell against Christ, and fight for Satan, they esteeme the Gospell for a Fable, and the promises of the life to come for lyes. About the same time, *Michael Cecenas* Generall of the Order of *Franciscans*, affirming the different opinions of different Members in the same Church, proclaimeth, *There were two Churches, the one of the wicked sort flourishing, in which the Pope raigned; the other, of godly and good men, and this Church he persecuted.*

Mich Cecenas contr. Tyrannid. Papæ.

Ann. 1300. to 1400.

In the fourteenth Age, *Occham* a learned Schoole-man makes this complaint: *Alas the time, of which the blessed Apostle prophecied, when men will not suffer wholesome doctrine, &c. This Prophecie is altogether fulfilled in our dayes: for behold, there are many that peruert the holy Scriptures, deny the sayings of the holy Fathers, reiect the Canon of the Church, molest, persecute and bring into bondage, and without mercy torment and afflict euen vnto death, them that defend the trueth: so that wee may rightly say of our times, that which* Daniel *long since pronounced, Iniquitie is gone from Babylon, from the Elders and Iudges which seemed to gouerne and rule the people: for many*

Occham. procl.com. err.Iohan. 22.

many that should bee Pillars in the Church of God, and defend the trueth euen vnto blood, cast themselues headlong into the pit of Heresies.

Ann. 1400. to 1500.

In the fifteenth Age, *Gerson* the Chancellour of *Paris bids you open your eyes, and see if the Houses of Nunnes be not Stewes of filthy Harlots, if the consecrated Monasteries be not Faires, Markets, and Innes; Cathedrall Churches, dennes of theeues, Priests vnder pretence of mayds, keepe harlots: consider whether so great variety of pictures and Images be fit, and whether it occasion not Idolatrie in the simple: looke vpon the number and varietie of religious Orders, the Canonizing of new Saints, though there bee too many already,*

Gerf declarat defect. virorum.

ready, as Bridget *of* Swetia, Charles *of* Britain; *the feasts of new Saints more religiously kept, then those of the blessed Apostles: enquire if there be not Apocryphall Scriptures, and prayers in processe of time, eyther of purpose, or of ignorance brought into the Church, to the great hurt of the Christian Faith: consider the diuersitie of opinions, as the conception of* Marie, *& sundry other things.* Againe, in his Consolatory tract of *Rectifying the Heart*, amongst many other considerations, hee complaineth, *There is intolerable superstition in the worshipping of Saints, innumerable obseruations without all ground of reason, vaine credulitie, in beleeuing things concerning the Saints report in*

their

their vncertain Legend of their liues, superstitious opinions of obtaining pardon and remission of sinnes, by saying so many Pater nosters in such a Church before such an Image, as if in the Scriptures and authentical writings of holy men, there were not sufficient direction for all actes of Pietie and Deuotion, without these friuolous additions: nay, which is worse, see if these obseruations in many countreys and kingdomes of the world, be not more vrged then the Lawes of God, euen as we shall finde in the Decrees and Decretals, a Monke more seuerely punished for going without his Cowle, then committing Adulterie or Sacriledge, and more grieuously corrected in going against one of the Popes De-

Decrees, then offending against the diuine precepts, and the Gospell of Christ. This learned Author was Director of the Councell of *Constance*, and there complained of 75 exorbitant abuses and errours that were crept into the Roman Church, but found no amendment, nay more (saith hee) *Wee must not looke for a Reformation in things that conterne Faith and Religion, or doctrine, or manners, except the Secular powers do seriously take it in hand.* Experto crede, *Beleeue me in what I say, I haue tryed it, dispute no more of it, speake not to deafnesse it selfe, thou shalt neuer bee heard.* Lastly, when hee found there was little hope of reducing Religion to the for-

Idē de Directione cordis Consid. 29. &c.

Experto crede, &c. Idem in Dial. Apologetico.

mer purity of the Primitiue Church in Christs time, yet hee wished at least a restoring of the ancient Faith in the Fathers time; and (saith he) *If the Church may not be reformed according to the state it was in the time of Christ and his Apostles, yet at least it should be brought to the state it was in the time of* Sylvester, *which was about* 300 *yeeres after Christ.* To let passe the obseruation of *Tho. Walsingham*, that in those dayes it was the common argument in euery mans mouth: *He is a Fryar, Ergo a lyar.* At this time *Aluarez. Pelagius* wrote a Booke *De Planctu Ecclesiæ*, of the Churches complaint, wherein hee tells vs, *The Church which in her Primitiue*

Ecclesia si non ad statũ Christi et Apostolorũ, saltem ad statum Syluestri restituenda. Gerſ. de Concil. Gener. vnius obedientiæ. *In dieb⁹ istius in ore cuiuslibet bonum fuit argumentũ, tenens tam de formâ quâ materiâ, Hic est Frater, ergo est mendax.* Walſ. Hiſt. Angl. in Rich. 2. p. 281.

state

state was adorned of her Spouse with many royall graces, was clouded and ecclipsed with the blacke mists of ignorance, iniquitie and errour. In like manner, *Nicholaus Clemangis*, Archdeacon of *Baieux*, wrote a Booke of the corrupt estate of the Church, wherein he complaines, *The studie of Diuinitie was made a mocking stocke: and which was most monstrous for the Popes themselues, they preferred their own Traditions farre before the Cõmaundements of God. What doest thou thinke* (saith he) *of the prophecie of the* Reuelation of S^t. *Iohn: doest thou not thinke, that in some sort it belongs to thee; thou art not grown so shameleſſe as to deny it: consider therefore of it, and reade*

Aluar. de planctu Eccles l. 2. art. 5. lit. Aleph.

Et præsertim qd magis prodigiosum est Pontificium qui suas Traditiones diuinis longè mandatis anteponunt. Clem. de Corrup. Eccles. statu. ca. 14. & 26

the damnation of the Great Whore, ſitting vpon many waters; there contemplate thy worthy actes, and thy future fortune. Cardinall *Cameracenſis* wrote a Booke *De Squaloribus Romanæ Eccleſiæ*, touching the *Deformitie of the Roman Church*, (which book is to be ſeene in the Library at *Weſtminſter*) wherein amongſt many other complaints touching the Roman Church, he tells vs, *That Pagan abuſes, and diabolicall ſuperſtitions were ſo many at Rome, that they could not well bee imagined: but* (ſaith hee) *as there were ſeuen thouſand which neuer bowed to* Baal, *ſo it is to bee hoped, that there are ſome who deſire the Churches Reformation:* and accordingly

Abuſiones quoq; Paganica & ſuperſtitiones Diabolica tãmultã Roma qd dinumari benè non poſſũt. Camer. de Squaloribus Rom. Eccleſ. p. 34.

Camer. de Reform Eccleſiæ.

ly it happened: for Pope *Alexander the Fift*, in this age, and in the yeere 1411, promiſed ſolemnly to intend a Reformation; and for that purpoſe to aſſemble the moſt learned of all nations, and at the Councel of *Senes*, 1423, the propoſition of Reformation was reuiued, but withall, it was adiourned *de die in diem*, and the Reformation is not yet come.

Conſil. Piſan Seſſ. 20.

Dixit quod ipſe volebat vacare circa reformationē Eccleſiæ &c.

In the ſixteenth Age, *Hieronymus Sauanarola*, a *Dominican* by Profeſſion, and for his Doctrine, and ſanctitie of life, termed a Prophet, was examined with tortures (ſaith *Guicciardine*) for inueying againſt the Cleargie, and Court of Rome, *Vpon which examina-*

Ann. 1500. to 1600.

tion a Proces was publiſhed to this purpoſe, that he was not moued thereunto out of any euill intent, but this one thing he onely reſpected, that by his meanes a Generall Councell might be called, wherein the corrupt manners of the Clergie might bee reformed, and the degenerate ſtate of the Roman Church (as farre foorth as was poſſible) might be reduced to the likenes of that it was in the Apoſtles time, or thoſe that were neereſt vnto them: and if hee could bring ſo great and ſo profitable a worke to effect, hee would thinke it a farre greater glory then to obtaine the Popedome it ſelfe. And Philip de Comines giues vs likewiſe to vnderſtand, that hee told the French King, Charles the eight,

Guicciard. lib. 3. in fine

Comin. lib. 8. cap. 2.

eight, He should haue great prosperity in his voyage into Italy, *and that God would giue the sword into his hand, & all this, to the ende he should reforme the corrupt state of the Church, which if hee did not performe, he should returne home againe with dishonour, and God would reserue the honour of his worke to some other, and so* (saith he) *it fell out.* This holy man thirsted for a Reformation, Hee complained against their Communion in one kinde, against Iustification by Works, against the manifold Traditions and Constitutions of their Church, against the Popes Supremacie; and withall, proclaimed that the Roman *Church* taught not the Doctrine of

Christ and his Apostles, and this was counted to him for Heresie, and for this hee was first hanged, and then burnt.

Vicelius. About this time, there was likewise written by Doctor *Vicelius* a Booke called *Methodus Concordiæ Ecclesiasticæ*: Wherein hee complaines also, of Traditions contrary to the word of God, hee calls for the translation of the Bible, and wished the Seruice were deliuered in a knowne tongue, hee complained of the worship of Images, of Prayers to Saints, of Purgatory as a doubtfull opinion, he wished that Priests and people should rather marry, then liue loosely as they

they doe: and for these, and the like Articles, wherin he desired a Reformation: his Booke is condemned *inter libros Prohibitos*, among the Books prohibited, & certainly the errors both in Doctrine and Discipline, were grown to that height, insomuch as *Erasmus* professeth, it was commonly argued in the Schooles: *Whether the Pope might not abrogate that which was decreed in the Apostles Writings, Whether hee might ordaine any thing contrary to the Doctrine of the Gospel, Whether he might create a new Article of the Creed, Whether hee had greater power then* Peter, *or equall, Whether hee might command Angels, and take away Purgatory*

Index. libr. prohib. de Sandoual. Madril. 1612.

Eras. Annot in 1. Tim. 1.

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tory altogether, Whether he were a meere man, or God, or participat of both natures with Christ, Whether hee were more mercifull then Christ was, seeing it is not read that Christ called any man out of the paines of Purgatorie? Sixe hundred things (saith hee) of that sort were disputed and published in great volumes, by great Divines, especially famous for profession of Religion, and these things in the Schooles of Divinitie were seriously handled. And without doubt, abuses were growne so exorbitant in the Church; that Machiauell Protested, The Kingdom of the Clergie had beene long since at an end, if the reputation and reuerence towards the pouertie of Fryars had not borne

borne out the scandall of the Bishops and Prelates.

Amidst these manifold errors and corruptions in the Church, arose *Martin Luther*, and desired a Reformation, as his predecessors had done, and at that time *things were in so bad estate* (saith *Guicciardine*) *that the blood of Christ was profaned, the power of the keyes was made contemptible, and the redemption of soules out of Purgatory, was set at a stake at dice, by the Pardon sellers, to be played for.* This was so notorious, and visible to the world, that by the testimony of their own Historian, there were that yeere many meetings at *Rome*, to consult what was best to be done. The more wise

Guicciard. hist. lib. 13.

wise and moderate sort wished the Pope to reforme things apparantly amisse, and not to prosecute *Luther*. This reformation was long before wished for: (as wee see by the complainants in their own Church,) neither did *Luther* (as some pretend) oppose the errours of the Roman Church out of any prepensed malice: for *Wee plainly and expressedly profesſe* (saith hee) *as our Bookes doe witnesse, that if they would not constraine vs to Articles openly impious and blasphemous, wee would defend them in other things.*

Tom. 7. Wittemb. 22.

Neither came Luther *alone* (saith Alphonsus) *such is the vnhappinesse of this age, but garded with a great troope of*

Nec prodiit solus Luther' &c. Alp. à Castro ep. Nuncup. ad Phil 2 Hisp. Regem.

He-

Heretikes, who seemed to looke for him, that afterwards they might fight vnder his banner: for presently Philip Melancthon, Faber, Capeto, Lambertus, Conradus, Pellican, Andreas, Osiander, Martin Bucer, *entred their names in his Booke, and many other in processe of time, in great numbers, inserted themselues into his family.* And as it is obserued by their learned *Cassander*, the Church Doctrine and discipline was so farre out of order at his cõming, and before, that many learned Writers published and declared their long wished for Reformation of the Church.

Thus briefly in the Apostles times you haue seene the

the glorious rising of the Sunne; in the ages following, the Sunne at highest: from after 600 yeeres, you haue seene the Sun towards setting. In the first age shee was like the Moone in the first quarter, and daily increasing: in the ages following shee was in the full, in succeeding ages shee was in the wane. In the first age, shee was like the Starre that appeared in the East, and guided the Wisemen; in the ages following, the Fathers were the fixed stars, and gaue light in the midst of Heresies; in the latter ages there were *Stellæ errati-cæ*, wandring starres that fell from heauen, such as S. *Iohn* speakes of, Priests and professors

feſſors, that left their faith, (their firſt habitation.) And thus we ſee there is one glory of the Sunne, another of the Moone, another of the Starres, and to all theſe the Church is rightly compared by Saint *Auſten*: *The Church is the Sunne, and the Moone, and the Starres; and as the Sunne ſhalbe darkened, and the Moone not giue her light, and the ſtarres ſhall fall from heauen: ſo the Church ſhall not appeare, by reaſon of perſecution, and worldly ſecuritie: then the power of heauen ſhalbe moued, and they that ſeeme to ſhine in grace, ſhall fall; and thoſe that are moſt ſtrong in faith, ſhall be troubled.*

Eccleſia eſt Sol, Luna, et Stellæ, quãdo Sol obſcurabitur, et Luna nõ dabit lucẽ, et Stellæ cadent de cælo, Eccleſia non appanebit impijs vltra modũ ſæuientib⁹. Aug. Ep. 80.

Theſe things premiſed, wee may rightly inferre for

a conclusion of this poynt, that there was alwayes a remnant of true beleeuers in the bosome of the Romane Church, who resisted the Papacie, and noted the abuses: neither were they ignorant lay men, or an illiterate sort of Priests, but they were Bishops, & Cardinals, and learned Pastors, that complained of the latencie and obscuritie of the true Church: they longed for a Reformation in Doctrine, and Discipline, they wished that the true Religion might be restored to her first Integritie, the Church to her ancient libertie, her Faith and Doctrine to the Primitiue finceritie; and for this cause, a continuall voice and la-

lamentation was made by many of her children, and ſhee would not be comforted, becauſe they were not ſuch as ſhee firſt bred them. From theſe and the like teſtimonies, (who conſtantly and continually wiſhed a Reformation in Faith and Manners) we may certainly conclude, that eminent and perpetuall Viſibilitie is no certaine Note of the true Church.

I proceed in the next place, to ſhew that there was a kind of neceſſitie, for the latencie & obſcuritie of the true Church, eſpecially in the later ages, becauſe it was foretold by Chriſt and his Apoſtles in the firſt Age.

SECT.

Sect. XXV.

The aforenamed corruptions, and most remarkable declination of the Church of Rome in the later ages, was foretold by Christ and his Apostles in the first Age.

AS the complainants haue made knowne vnto vs, that there was an Apostasie, a falling away from the trueth in the later ages, so likewise you shall obserue, that they told nothing of the defection in the Church, which was not foretold by Christ and his Apostles, at that time, when the *Mysterie of Iniquitie* began

gan to worke; whereby you shall see, the one foretels, the other answers; the Apostles spake of errours and heresies that were to come; the complainants tell you of errours and heresies, that in their dayes were come; *vt impleretur*, that whatsoeuer was foretold, might bee accomplished. Now, that the Church of Rome hath fallen frõ her first puritie, that she is that Church at which the Prophecies long since pointed, and is now fallen, that the Pope is that Man of Sin, that sits in the Temple of God, which was foretspoken, and that there is not, neither can bee any other Church to which the Prophesies can fitly agree, I wil com-

compare the Romish Doctrine with those Prophesies, that her Tenets in the Church may appeare to the Euidence of things foretold, and her doctrine may appeare to be the accomplished Reuelation of S^t. *Iohns Reuelation.*

First then let vs examine, (by way of question and answer) Whether the Church of God hath not fallen from her first sinceritie more or lesse in all ages.

How comes it to passe, that the Pope of *Rome* assumes to himselfe the fulnes of power, and is aduanced *aboue the kings of the earth* (which are called *Gods?*) It was foretold: *The Man of Sinne shall be reuealed, which is*

I haue said you are Gods Psal. 82.6.

an

an Aduersary, and is exalted aboue all that is called God, and that is worshipped, so that he as God sitteth in the Temple of God, shewing himselfe that hee is God. 2 Thess. 2. 3, 4.

How comes it to passe, that there are such lying wonders, and false miracles wrought in the Church of Rome in these latter times? It was foretold: *The sonne of perdition shalbe reuealed, whose comming is by the effectuall working of Satan, with all power, and signes, & lying wonders.* Math. 13 14. 2 Thess. 2 9.

How comes it to passe, that the Shepheard of the flocke is become the wolfe, and the chiefe Pastors teach peruerse doctrine, to make Proselytes of their owne? It was foretold: *After my de-*

Acts 20.29. *departure, grieuous wolues shall enter in among you, not sparing the flocke, and shall speake peruerse things, to draw Disciples after them.*

How comes it to passe, that the common people are giuen to beleeue fables, and reade Legends in stead of Scriptures? It was foretold: 2 Tim. 4.1. *The time will come when they will not suffer holesome doctrine, but hauing their eares itching, shall after their owne lustes get them a heape of Teachers, and shall turne their eares from the trueth, and shall be giuen to Fables.*

How comes it to passe, that the Church of Rome makes a distinctiō of meats, and forbids Marriage vnto Priests? It was foretold: *In the*

the later times some shall depart from the faith, and giue heed to the spirits of errour, and doctrine of Deuils, forbidding to marry, and commanding to abstaine from meats. 1 Tim. 4. 1.

How comes it to passe, that Indulgences and Pardons are granted for money, and made the treasure of the Church? It was foretold: *There shall be false teachers, who [illegible] the way of truth shall be euill spoken of, and through couetousnesse shall with fained words make merchandize of you.* 2 Pet. 2. 3. Reu. 18. 3.

How comes it to passe, that the number of the faithfull are so few, that at all times they cannot easily be discerned? It was foretold: *When the Sonne of man commeth,* Luk. 18. 8.

2 Thess. 2.3

meth he shall not find faith vp-
on the earth. Againe, *The day*
shall not come except there bee
a falling away first, and that
man of Sinne be reuealed.

How comes it to passe, that the Deuil hath seduced the people in these latter ages? It was foretold: *When*

Reuel 20.7.

a thousand yeeres are expired,
Satan shall bee loosed out of his
prison, and shall goe to deceiue
the people in the foure quarters
of the earth.

How comes it to passe, that the Church of God, (which is tearmed a Citie vpon a hill) should bee obscured, and scarcely discerned in these latter ages? It

Reuel. 12. 6.

was foretold: *The woman*
fled into the wildernesse, where
she had a place prepared of God,

that

that they should feed her there.

How comes it to passe, that in the time of peace and securitie, errours were brought in by the enemy of the *Gospel?* It was foretold: *While the husbandman slept, there came the enemie, and sowed the tares among the wheat: and the enemy was the Deuill.* Math. 13. 25.

Lastly, how comes it to passe, that we haue made a departure from the Church of Rome? *Vt impleretur:* that it might bee fulfilled, which was spoken, *Goe out of her my people, that yee be not partaker of her sinnes, and that ye receiue not of her plagues.* Reue. 18. 4.

And certainly, all these sayings are come to passe, that not one jott of his word should passe not ful-

filled, so that wee see not any things fulfilled in the Church of Rome, which were not foretold; neither was any thing foretold, but in the fulnesse of time shall bee accomplished.

Mark. 13. 4.

Sect. XXVI.

The Conclusion of this Treatise, shewing in sundrie particulars, the certaintie and safetie of the Protestant, and the uncertaintie and danger of the Romish Way.

THe Philosopher tells vs, that *Truth* and *Falshood* are neere neighbours, & the outmost postes of their doores are both alike; yet their way is contrary: for the one leadeth vnto life, the other vnto death. If we shal inquire further how to distinguish the house of Truth from the house of Errour, hee giues

this Character. The doore of Falshood is painted and beautifully adorned, but the doore of Trueth is plaine and homely; and heereby it appeares, that many times men are deceiued, and mistake the doore, and goe into Errours house, when they seeke the Trueth.

These two wayes I haue briefly surueyed, and distinguished by two seuerall Titles, *The Safe way*, and *The By-way*. The one (like the house of Trueth) is plaine and naked, and knowne only by the Scriptures; and this is *Via Tuta*, a certaine & *Safe way*. The other (like the house of Falsehood) is adorned with specious shewes, and colourable pre-

tences

rences of Traditions, of Fathers, of Councels, of a pompous outside, of an eminent and glorious Church; and this is *Via Dania*, an vncertaine and *By-way*. Let vs looke back, and take a short view of the particulars.

We say the Scripture is a sure, euident, & perfect rule of Faith, and this is *Via Tuta*, a certaine and *Safe way*: They say the Scripture is ambiguous, obscure, and insufficient; and this is *Via Dania*, an vncertaine and *By-way*.

We say, all Traditions concerning Faith and maners, that can bee proued by Scriptures, are of equall authority with the Scriptures; and this is *Via Tuta*, a cer

taine and *Safe way*. They say, that diuers Traditions of faith and manners, whereof there is no ground nor euidence in the Scriptures, are to bee receiued with equall reuerence & religious respect, as the Scriptures themselues; and this is *Via Denia*, an vncertaine and *By-way*.

We say, the vndoubted writings of the ancient Fathers are to be followed, according to their owne rule, so farre as they disagree not from the Scriptures; and this is *Via Tuta*, a certaine and *Safe way*. They say, *and take an oath* to follow the iudgement of the Fathers, making no distinction of true and doubtful Authors, nor limiting

Bulla Pij 4 pro Forma Iuramenti &c.

ting their doctrine to the Scriptures; and this is *Via Dexia*, an vncertaine and *By-way*.

Wee say, that Generall Councells lawfully called, are of great authoritie, and singular vse in the Church, to determine Controuersies of Religion, but yet are subiect to error; and this is *Via Trita*, a certaine and safe way. They say, that Generall Councells called and confirmed by the Pope, are of an infallible authoritie, and their Decrees are to be obeyed vnder a curse by all Christians; and this is *Via Dexia*, an vncertaine and *By-way*.

We say, the Church is a Congregation of Pastors,

& people, wherin the word of God is truely preached, and the Sacraments rightly administred, and these are Essentiall marks of the true Church, and this is *Via Tuta*, a certaine and *Safe way*. They say, sometimes a Councell, sometimes a Pope and his Consistorie, sometimes the Pope alone, is the Church, & the marks of their Church are amplitude, and splendor, and miracles, &c. and this is *Via Dubia*, an uncertaine and *By-way*.

We say, the Rocke upon which the Church is built, is *Christ*, and this is *Via Tuta*, a certaine and *Safe way*. They say, the Rocke is the Succession of Popes deri-

ued from *Peter*; and this is *Via Deuia*, an vncertaine and *By-way*.

We say, the effect of the Sacraments depends vpon the Institution of Christ; and this is *Via Tuta*, a certaine and *Safe way*: They say, the efficacie of the Sacraments depends vpon the Intention of the Priest, and this is *Via Deuia*, an vncertaine and *By-way*.

We say, we ought to call vpon God by Christ, and that he is our Mediator who onely knowes the secrets of our hearts, and sits at the right hand of God, to make intercession for vs: And this is *Via Tuta* a certaine and *Safe Way*: They say, wee ought to vse

Saints

Saints and Angels for Intercessors, when as they have no commission from God to present our prayers, nor can know the secrets of the heart, nor haue wee any assurance that they heare us at all, and this is *Via Deuia*, an Vncertaine and *By-Way*.

We say wee ought to adore Christs bodily presence in Heauen where he sits at the right hand of the Father, according to the Apostles Creed: and this is *Via Tuta*, the certaine and *Safe Way*: They say, wee ought to adore Christs very body and bloud in the *Pix*, vnder the accidents of Bread and Wine, according to their *Trent* Creed, and this is *Via Deuia*, an vncertaine

aine and *By-Way*.

Lastly, we say that *we are all vnprofitable seruants*, and no man liuing can bee iustified in the sight of God by his owne merits; and therefore all that expect saluatiõ must lay hold on *Christ* by a liuely faith, and wholly rely vpon his merits only; & this is *Via Tuta*, a certaine and *Safe way*: They say, that the Law of God may be fulfilled in this life, and that they can merit and performe workes of Supererrogation, and accordingly they rely partly vpon their merits, & partly vpon their superabũdant satisfaction of Saints, for their Saluation, and this is *Via Deuia*, an vncertaine and *By-Way*.

Thus

Thus I haue set before you Truth and Error, Light and darkenesse, the *Safe Way*, and the *By-Way*. Giue Me leaue therefore by way of Conclusion to adiure You in the sacred forme of words, sometimes vsed by the great Prophet, and faithfull Seruant of God. *I call Heauen and Earth to record this day against you, that I haue set before you life and death, blessing and cursing, therefore chuse life, that both thou and thy seed may liue.*

Deut. 30. 19

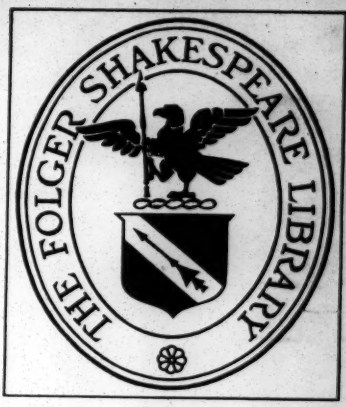
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